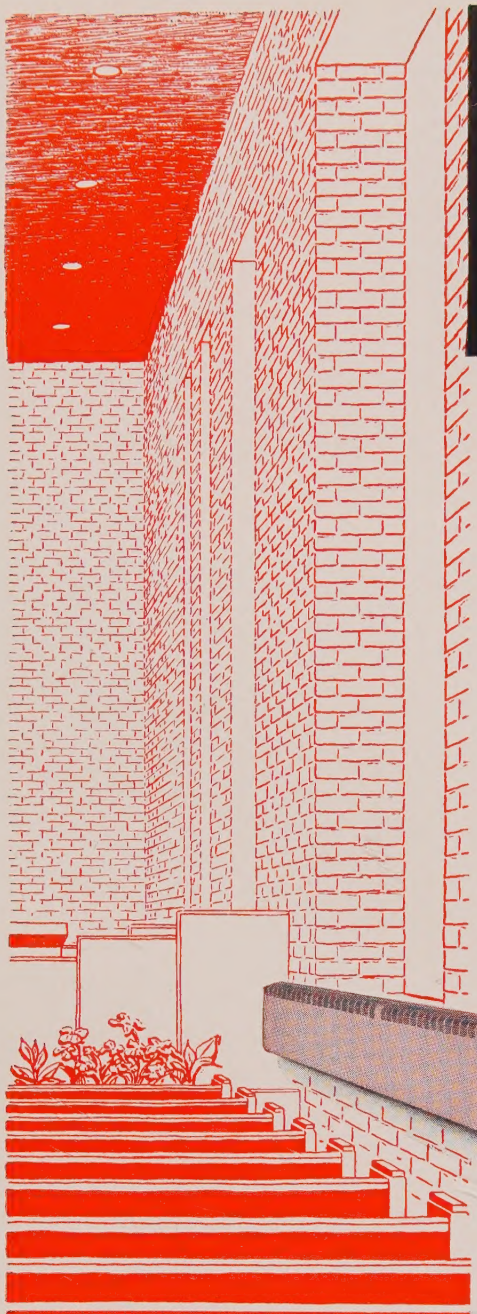
Church Management

VOLUME XXXII JUNE 1956 NUMBER 9

PACIFIC SCHOOL



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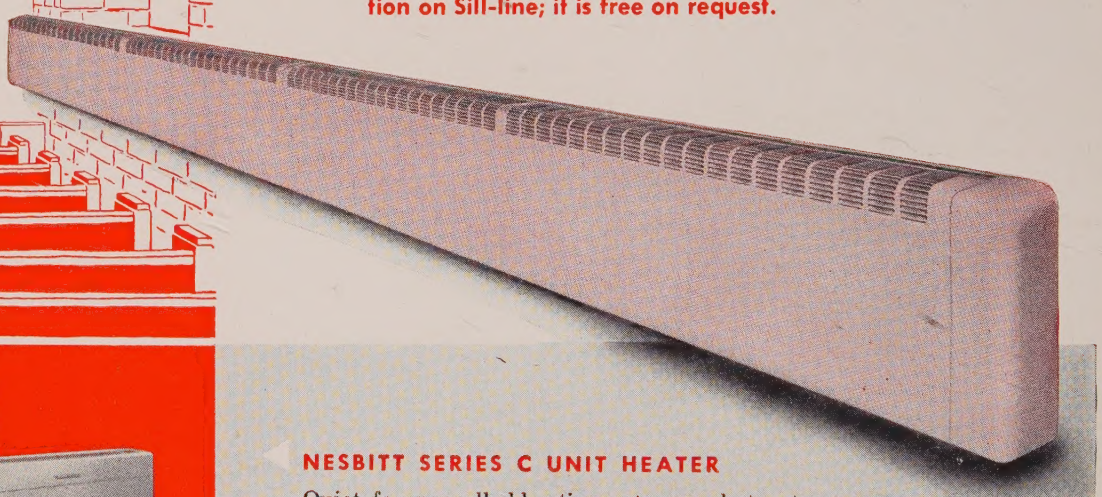

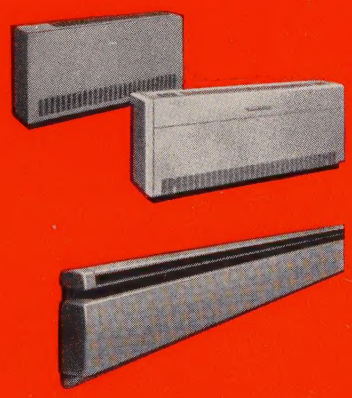

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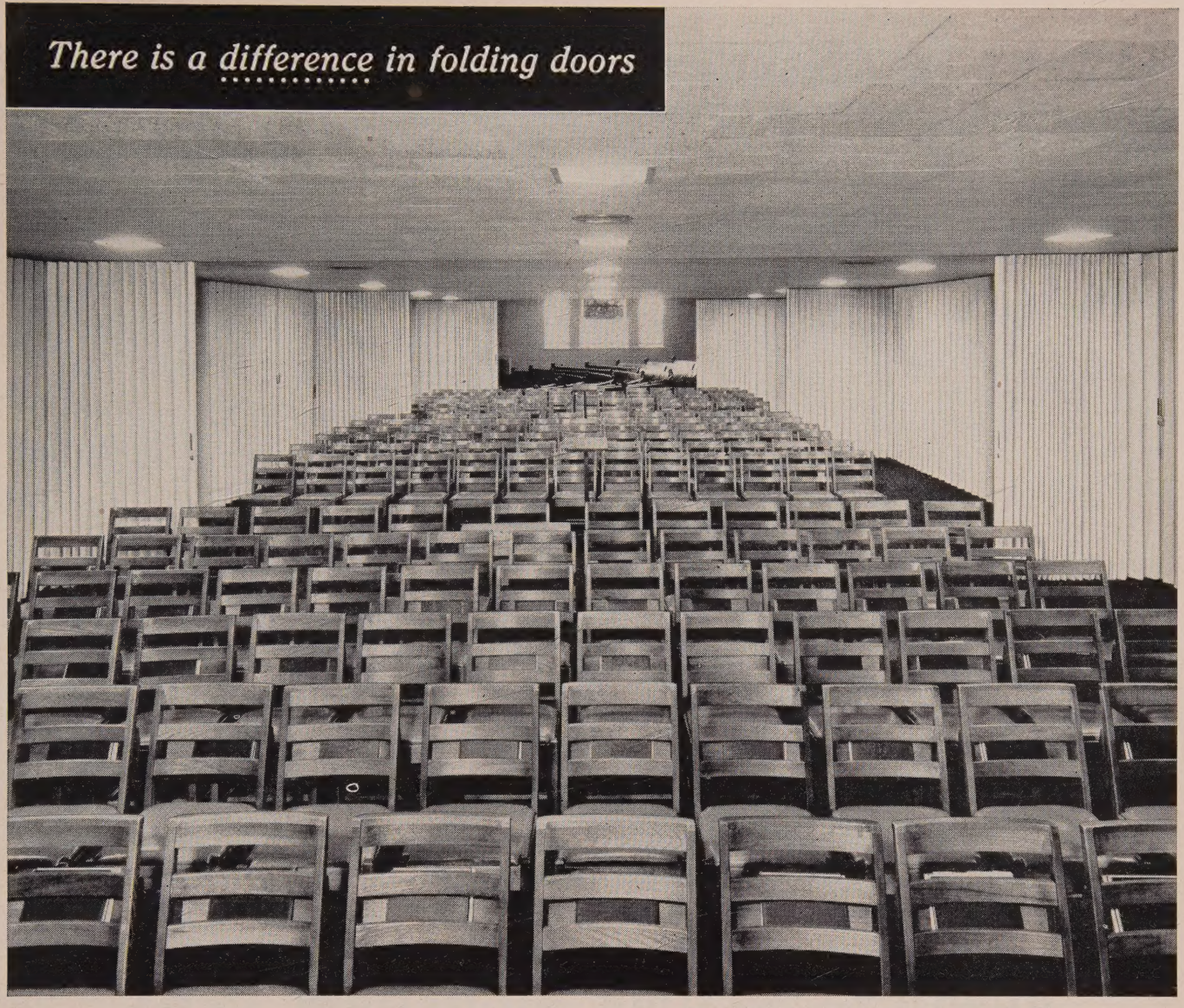

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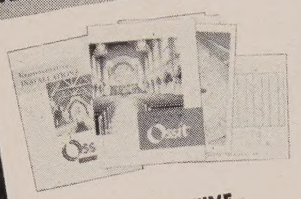

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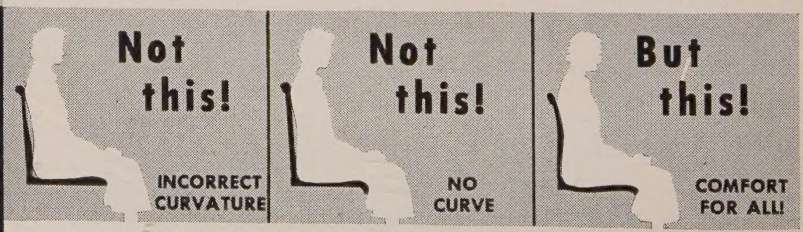

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CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Editorials

Paul Hutchinson

THE Christian world mourns the death of Paul Hutchinson who passed from this life in the Baptist Hospital of Beaumont, Texas, Sunday, April 15, 1956.

The peculiar situation of *The Christian Century* in American life has always given its editor an envied platform for public utterance. Under the skilled leadership of Charles Clayton Morrison this publication became a spokesman for sincere liberalism in religion and honest tolerance and charity in social action. Its courageous positions were followed by those of similar convictions and listened to by those in other folds. Paul Hutchinson became a worthy follower of Garrison, Morrison, and others who developed *The Christian Century*, and under his leadership its wide-spreading ministry was extended.

By birth and training he was well qualified for this task. He was born in a Methodist home, studied in a Methodist seminary, and took his first position with the onetime *Epworth Herald*, the official publication for Methodist youth. From that he moved to greater responsibilities in China where he directed the Methodist publications and edited the *China Christian Advocate*. Upon his return to the United States in 1942 he became the managing editor of *The Christian Century*. By birth he was a Methodist, by training a Christian journalist, by conviction a New Testament ecumenical Christian.

Tradition has it that one who trains for a religious field will never acquire the competence to move into the larger areas of publication such as are offered by our big circulation national journals. Paul Hutchinson was one who could move over the barbed wire enclosure and find placement for his material in the important publications of the country. Author of books, writer of trenchant editorials, keen observer of society, and lover of men was this editor who has passed to the world eternal.

W.H.L.

Ministers Appreciate Social Security

MINISTERS now appreciate social security. It was not so true twenty years ago when the great social experiment of federal social security was getting its start in our country. There was such a thing as a separation of church and state philosophy. By an honest application of this principle, ministers reasoned, it would be both unwise and immoral for clergymen or churches to be taxed for this purpose. Denominational pension boards were afraid that the inclusion of clergy in the benefits would disturb their own influence. Conscientious ministers worried over the problem and concluded that they would stand by their convictions despite personal benefits which might accrue.

A lot of water has gone over the dam since those days. Many new kinds of taxation have evolved. Preachers now know, as do other citizens, that they are part of the state. More and more taxes are levied against churches. The attitude toward social security benefits has likewise changed. A study made by the Church Pension Board of the Episcopal Church* reveals that most of its clergymen are already enrolled.

As this is the only detailed study of clergy participation released to date, it seems wise to present the results.

Letters were sent to a total of 7,436 clergymen.

Returns were received from 3,786. The replies represented more than half the clergy in that church.

These showed that 3,281 are already participating.

Some ministers are not eligible for social security. Two hundred and sixty-one reported that they were retired and did not have the necessary income to report. Fifteen reported that they belonged to religious

* Our source of information is the April 22, 1956 issue of *The Living Church*.

orders. When these men are dedicated to poverty they are, by law, excluded from participation. Nine others reported no income during the year.

Some feel that their future is secure without federal social security. They feel that they have sufficient insurance which, combined with the denominational pensions, will protect their future. In this group were eighty-six men, most of them in their thirties, forty-five of them having minor children.

Thirty-three insist that the cost of social security is too high for its benefits. These are mostly young men with families. They point out the increasing annual costs of the security.

Thirty-one ministers refuse to go in on moral and historical principles. Some were very outspoken in their criticism. Here are some of the protests.

> I cherish freedom from government control that one still has in this day and age.
>
> The system is unrealistic, financially unsound, and a political football.
>
> Not only a poor bargain but actually immoral.
>
> A political tool, contrary to the teaching of the Church.
>
> Places a clergyman in a difficult position if he feels called to speak prophetically on this government.

Twenty refuse to participate but do not give their reasons. Seventeen profess an uncertainty but they have not as yet signed the dotted line.

Church Management has always urged the participation of the clergy in the federal system. We have never seen any great conflict in this action between personal ambition and the historic principle of church-state separation. Ministers certainly are citizens. We are happy that so many of our brothers are protecting themselves and their families against the ravages of old age. And we hope that as high a percentage of clergymen in the other denominations have this valuable protection.

W.H.L.

Let the Dead Bury the Dead

"LET the dead bury the dead." You might as well. Nature has a way of doing a good job of it by itself. The social memory of the race is very short. Great events of yesterday now live in the past and are forgotten. In the rapidly changing world scene the burial of personality takes place rapidly.

During some years I have tested this in various ways. In speaking to ministerial groups I will refer to giants of the pulpits of my youth. There would be John Henry Jowett, Frank W. Gunsaulus, Newell Dwight Hillis, Henry Howard, Charles E. Jefferson, S. Parks Cadman, and Joseph Ford Newton. There is little recognition in the eyes of the ministers as I speak these names. They have been buried with and by the dead.

Again, I like to make the test on some of the name buildings on college campuses. The men and women who donated these buildings were making a gift to posterity. Posterity accepts the gifts but forgets the donors.

"Just who is this man Blank whose name appears on your administration building?" I asked two young men on the college campus.

"I never heard of him," said the first.

"Probably a Texas oil man," said the second.

The same thing is true of historical events. How many can tell you anything of the famous William Barnes libel suit against Theodore Roosevelt which was the center of all attention in and around 1915? You see, I have even forgotten the exact year. Who can recall the heroic deed of Edith Cavell, valient nurse of the First World War?

Many of us desire to go back to the village of our childhood. We return one day. It is hard for us to recognize the community and it is harder for the natives to recognize us. Men and communities change.

A most puzzling, yet very convincing, incident occurred on television a short time ago. In Bert Park's program, "Stop the Music," two persons of mature years could not name the song "O Columbia the Gem of the Ocean." It amazed me that one could be born and raised in the United States without having some information of this old American patriotic hymn.

One man has told me his own story of the long desire to return to his home village. He left it in bitterness. His father and mother had been victims of a mill owner who thought that woolens were more important than men. The boy left the community vowing, first, that he would succeed as a business man by being kind, courteous, and considerate. Second, he swore that when he became rich he would go back to that community and flaunt his wealth before the family of the mill owner whom he held responsible for his own family's distresses.

He did become successful. Years had passed since he had made the vows, but he decided to go back. He found no one who knew his father or mother. The mill had been closed for years. Children of the owner had been absorbed into other industries. The dam which had stored water for power was still effective, and he sat by the falls. This much at least belonged to two generations.

As the waters boiled beneath him he realized how fortunate it is that memory does not pass on from generation to generation. If memory were passed on to his children they would carry the same bitterness that had tortured him through his life.

He had no chance to satisfy his grudge, but he went back to his own factories with a cleaner heart.

In a sense God is good to us when he limits the extent of memory. It would be nice to recall all the pleasant things of life, but it is not so much fun to carry the heartaches and bitternesses through the years.

W.H.L.

Theology and Music in Worship

A unity of purpose should give the same direction to Theology and Music in Worship

Paul W. Hoon

IT may seem strange for a Professor of Pastoral Theology to be invited to lecture to a class in sacred music, but as we think together about worship we may come to understand that music and theology have, or ought to have, much in common. In fact the main thesis of this lecture is that music is only authentically sacred, i.e. appropriate for worship, when it is conceived and rendered as an integral part of the church's ministry of worship, and when accordingly it is set within a theological context. I do not see, really, how we can permit music in worship to be exempt from theological scrutiny any more, let us say, than preaching or prayer. Music inevitably partakes of the same reciprocal relation between doctrine and worship as any other element in a Christian service.

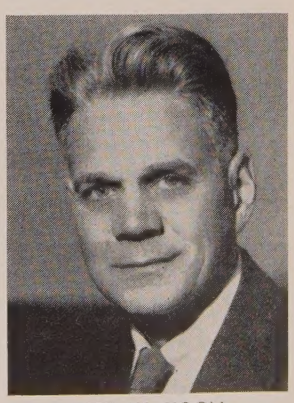
But having said this, I instantly begin to hear familiar rumblings of what a friend of mine once called "the aesthetic complaint," (the musician's equivalent of what in polite language is known as "the gastric complaint"). "Music is art," you will be saying, and you are not sure but that it is art before it is theology or anything else. "Imagine mixing Bach and soteriology, or Palestrina and eschatology! I don't get it." Obviously we will have to define our terms in a moment and deal more precisely with the relation of art and theology in worship; but Bach and soteriology and Palestrina and eschatology may have more in common than we at first suspect, and perhaps we can explore the relation of music and theology in worship in a mutually profitable way.

Our starting point is to understand that worship by its very nature is theological. It inevitably expresses and impresses doctrine, and we must always remember that. In its expressive aspect, worship voices what a believer has already come to believe; it is a believer's declaration of faith, his creed; and the liturgy he follows—including the music—is the vehicle of that theological expression. At the same time, worship begets and kindles faith. It impresses what men ought to believe in addition to expressing what they do believe. It is didactic as well as dogmatic. Father Florovsky reminds us in this connection that a plausible case can be made for interpreting orthodoxy—especially in its original use in the Eastern Church—to mean right glory rather than right opinion. To be orthodox is not so much to believe rightly as to worship rightly, with the implication that if you worship rightly you will come to believe rightly. (It is significant, parenthetically, that in the centuries of imperial persecution it was Christian worship rather than Christian belief that was most directly attacked. The enemies of the church understood that they could strike most effectively at Christian doctrine by striking at its worship.) This is to say, that worship is always united with dogma. It both expresses and impresses faith in a distinctively vital way.

Now the importance of this thesis can hardly be overestimated. It means, in essence, that for the masses of people worship is probably the single most decisive

(*Turn to page 27*)

Dr. Hoon is Henry Sloane Coffin Professor of Pastoral Theology at Union Theological Seminary in New York. A Methodist clergyman, he holds degrees from Yale University, Union Theological Seminary, University of Edinburgh, and Ursinus College, and has attended University of Marburg, and Cambridge University. Prior to his professorship he held pastorates in Connecticut, New York, and Pennsylvania, and served as president of the Philadelphia Council of Churches. A frequent contributor to religious journals, he has also written an article in The Interpreter's Bible.



PAUL W. HOON

Why Don't Clergymen Study Advertising?

Robert B. Wentworth

Some of the simple rules of advertising, such as the technique of matching qualities with needs, can help the church to meet its functional demands. But they must be studied and known.

SOME thirty years of churchgoing and a decade devoted to the study and teaching of advertising and the related arts have fairly well convinced me that the strengths and weaknesses of the advertising man and the clergyman are very similar. In the postwar years advertising has changed for the better at an accelerated pace. The change among the clergy seems to be less pronounced. This leads me to ask, "Why don't clergymen study advertising?"

Dr. C. H. Sandage, perhaps the leading academician in the advertising field, has said that the function of advertising is "interpreting the want-satisfying qualities of services, products, or ideas in terms of the needs and desires of consumers." Note that the fundamental purpose is not to dispose of goods or to make money. To seek these above all else is to lose them. Dr. Sandage would probably define the clergyman's function in words something like this: to interpret the soul-satisfying qualities of religion in terms of human needs and desires. Similarly, the true purpose is not to enlarge the membership or fill the church coffers—these things are "added unto" when the true purpose is carried out skillfully.

Now let us examine several modern advertising techniques to see how they might be directed toward achieving the clergyman's function as defined above.

ROBERT B. WENTWORTH

Mr. Wentworth is Assistant Professor of Marketing at Utica College of Syracuse University. A graduate of Northeastern University, Boston University, and University of Illinois, he has also taught at several leading universities. He served as an Information and Education Officer overseas with the U. S. armed forces during World War II. He is an active layman of the Plymouth Congregational Church, Utica, New York.

Qualities to Meet Needs

"Buyers' guide" or informative advertising represents one of the better advertising practices that has proved its worth. Such copy is consumer-minded. It recognizes that people do not want things as such, that people have inherent needs and desires which seek satisfaction. Now the alert advertiser "matches up" the qualities the product has to offer (if it is a worthwhile product) with the basic human needs in the people. In short, the qualities of the proposition are stressed not as self-evident facts, but in terms of the benefits they will confer on the people.

Likewise the clergyman should "match up" the specific qualities which religion and the church have to offer, with the fundamental needs and desires of the people. While this may seem self-evident, it is a truth which is often ignored in practice. Much of the Christian message is reduced to pious generalities or theological verbiage—the good life, God's plan, Holy Ghost, ecumenicity, etc.—and the Bible is presented as if it were self-evident and indisputable. "What does all this have to do with me?" the typical churchgoer asks himself. Politeness may prevent putting the question point-blank to the pastor.

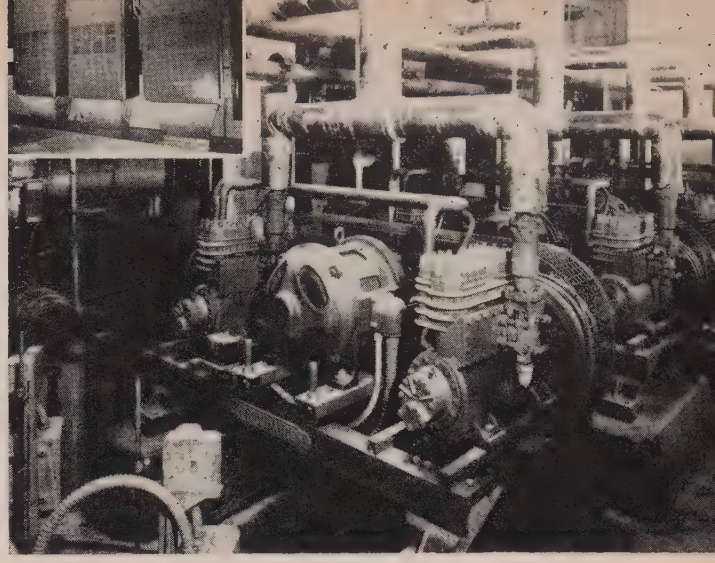
How can this "matching up" process take place? First, find out the real concerns of the parish—the personal, social and economic problems which beset the membership. Perhaps it is the guaranteed annual wage. If so, this is merely a symptom; the basic need is much deeper. It is a need felt both by labor and management —a need for mastery, self-assertion or security.

Now the "matching up" begins. What does Christianity and the church have to say about human rights? What specific Christian standards should be accepted as the measuring stick against which the policies, acts, and statements of each group should be measured? If the objectives of each group are revised in the light of Christian standards, what benefits may labor, manage-

(*Turn to page 47*)

Is Your Church Air Conditioned?

William H. Leach*



FIRST METHODIST CHURCH, FORT WORTH, TEXAS

This battery of four 25 horsepower Frigidaire compressors supplies the cooling power for the main auditorium, Wesley Hall, offices, and the two chapels. Inset are five ton Frigidaire self-contained air conditioners which cool youth recreation rooms and snack bar.

IN January we made a reader interest survey of the subscribers of *Church Management*. One question dealt with air conditioning. It was a very simple question which was asked. "Does your church have air conditioning?" We found that about one out of every ten churches which read *Church Management* has some kind of air cooling or air conditioning. That, however, tells but a small part of the story. Checking the churches which submitted data, we found that by far the greatest number were in the southland. The number of churches north of the Mason-Dixon line with air conditioning did not reach impressive proportions.

Used in its true sense, air conditioning means the purification of air plus temperature control. Many churches have filtered ventilation without temperature control. Others have temperature control with indifferent filtering. There are many varieties of systems. The techniques have been developing so fast that a system installed a few years ago becomes inadequate compared with the new systems being put on the market.

We found that some churches have window units sufficient to ventilate and cool their buildings. One of the most attractive installations of these "packages" is in the Central Presbyterian Church, Kansas City, Missouri. Others have installed huge central units such as the one in First Methodist Church of Fort Worth, Texas. Many churches have found it advisable to have air conditioning units in the offices, study, and committee rooms, but have not felt it necessary to air condition the entire building. (*Turn to page 42*)

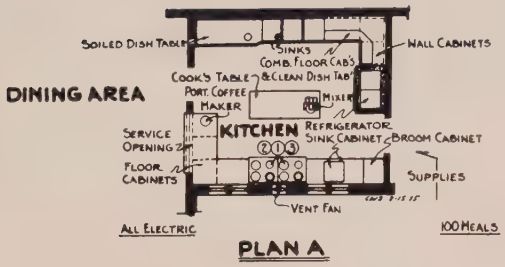
OUR COVER
FIRST METHODIST CHURCH
LUBBOCK, TEXAS
This church uses a Chrysler Airtemp unit operating on the stored chilled water system. Seating capacity of area cooled is 2650. Unit installed at a cost of $50,000.

* Editor, *Church Management* and Church Building Consultant.

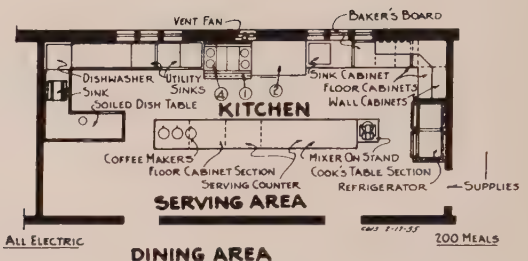
Left: Fourth Avenue Methodist Church, Louisville, Kentucky, was able to place General Electric units in areas not used for other purposes. **Center:** Central Presbyterian Church, Kansas City, Missouri, has had satisfactory results in cooling the worship auditorium with window units by General Electric. **Right:** Centenary Methodist Church, Winston-Salem installed a fifty ton system by Carrier for only $22,000 by using ducts already existent in the heating system.

Typical Church Kitchens*

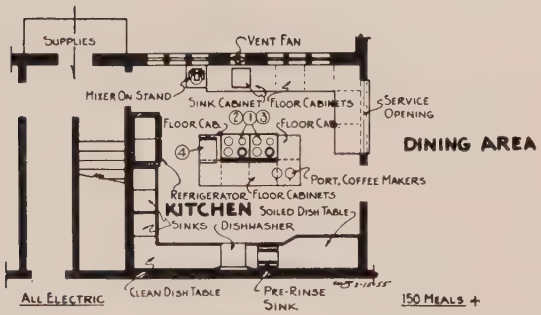
Clarence Schroeder



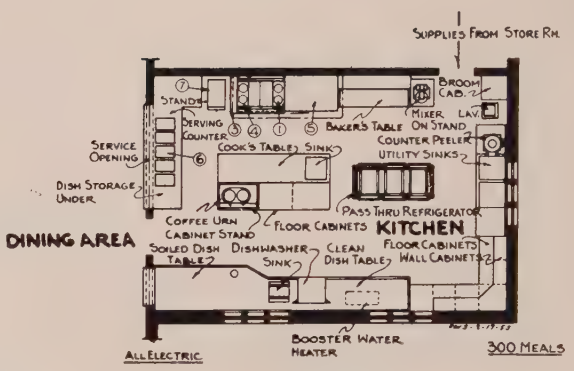
PLAN A



PLAN A



PLAN B



PLAN B

HOTPOINT EQUIPMENT

Item	Quan. A	Quan. B	Cat. No.	Name	Total KW A	Total KW B
1	2	2	HR11	Quintette	21.6	21.6
2	2	2	HX42	Fryer & Basket Accessory		
3	2	2	HX41	Griddle Attachment		
4		1	HC1	Counter Pressure Cooker		12.0

0 1 2 3 4 5 6 7 8 9 10
Scale In Feet

HOTPOINT EQUIPMENT

Item	Quan. A	Quan. B	Cat. No.	Name	Total KW A	Total KW B
1	1	1	HRG9	Range-Cab. Base (Group B)	14.8	14.8
2	1		HNG22S	All Purpose Oven (2 Deck)	12.4	
3		1	HRG171P906	6" Spreader Plate		
4	1	1	HRG8	12" Section (Round Plates)	4.2	4.2
5		1	HNG229	Combination Oven (3 Deck)		18.6
6	*5		Y210	Pan Receptacles		5.0
7		1	HC1	Counter Pressure Cooker		12.0

* Set Down Deep & Insulate

0 1 2 3 4 5 6 7 8 9 10
Scale In Feet

SMALL KITCHENS—100 & 150 MEAL LOAD

Both plans have facilities for the complete cooking and limited baking plan of kitchen operation, and for either table or semi-cafeteria methods of serving. Hot food is dispensed from containers arranged on the serving counters.

The facilities for each plan provide food service to the youth center as well as for the usual adult social functions. The deep fat fryer and griddle accessories are very popular with the young people, as hamburgers and french fries are important food items on their menu.

MEDIUM KITCHENS—200 & 300 MEAL LOAD

The plan for the 200 meal load kitchen has facilities for complete cooking and baking. The serving facilities are arranged for either table, cafeteria, or semi-cafeteria methods of serving. This arrangement provides for flexibility in service for various groups of diners. The smaller groups may be served cafeteria style while the larger groups may be served either table or semi-cafeteria style as desired. Hot food is dispensed from containers arranged on the serving counter.

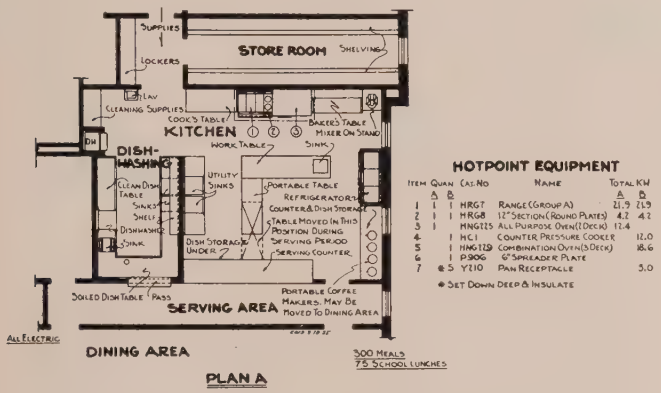
The plan for the 300 meal load kitchen also has facilities for complete cooking and baking. A hot food counter is provided for semi-cafeteria service. The table method of serving may also be used. Business lunches are popular, and evening meals are served frequently.

* Excerpts from *Church Food Service*. Complete copies of this 66-page book are available from: The Hotpoint Co., Commercial Equipment Dept., 227 S. Seeley Ave., Chicago, Illinois. Used with permission.

IN the earlier articles in this series (See January, February, March, and April issues) consideration was given to the factors involved in planning efficient church food service facilities. A clearer understanding of these factors is made possible by the presentation of illustrations for various types and sizes of facilities.

It will be noted in some of the illustrations that slight modifications have been intentionally included and should be considered as alternates since local conditions are not always ideal with the result that all the principles of efficient planning sometimes cannot be applied. It is believed, however, that the illustrations, in general, follow a pattern which is in keeping with today's trend in church kitchen arrangements.

Illustrations range from the smallest kitchen, designed to carry a 100 meal load, to the largest kitchen, designed to carry an 800 meal load.

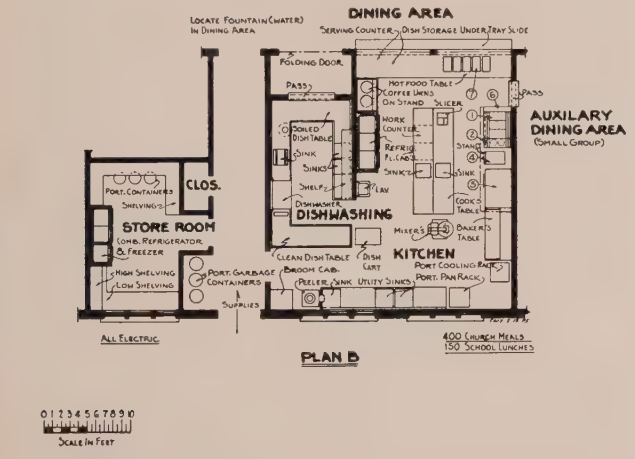


PLAN A

HOTPOINT EQUIPMENT

Item	Quan.	Cat. No.	Name	Total KW A	Total KW B
1	1	1	HRGT	Range (Group A)	21.9	21.9
2	1	1	HRG8	12" Section (Round Plates)	4.2	4.2
3	1		HNG125	All Purpose Oven (1 Deck)	12.4	
4		1	HC1	Counter Pressure Cooker		12.0
5		1	HNG129	Combination Oven (3 Deck)		18.6
6		1	P306	6" Spreader Plate		
7	*	5	YZ10	Pan Receptacle		5.0

* Set Down Deep & Insulate



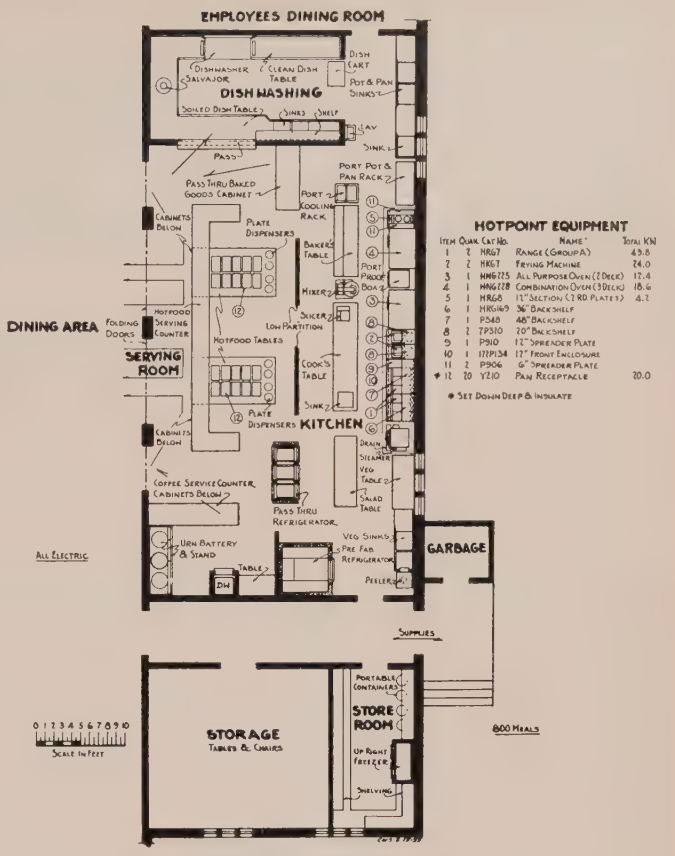
PLAN B

0 1 2 3 4 5 6 7 8 9 10
SCALE IN FEET

MEDIUM KITCHENS—300 & 400 MEAL LOAD

The plan for the 300 meal load kitchen is intended for a school lunch program as well as for social functions. The serving facilities for the school lunches are on the floor above. A dumb waiter is provided for transporting the bulk food. Minimum facilities are shown for a complete cooking and baking plan of kitchen operations and for both table and semi-cafeteria methods of serving for the main service. The latter method of serving is more often used. Enlarged dry storage facilities are provided to accommodate preserved food donations.

The 400 meal load plan is for a church serving meals frequently to groups of diners and having a school program requiring food service. School lunches are served cafeteria style. Either table, cafeteria, or semi-cafeteria methods of serving are used for the evening groups, depending on the number of diners.



HOTPOINT EQUIPMENT

Item	Quan.	Cat. No.	Name*	Total KW
1	2	HRG7	Range (Group A)	43.8
2	2	HRG7	Frying Machine	24.0
3	1	HNG125	All Purpose Oven (2 Deck)	12.4
4	1	HNG128	Combination Oven (3 Deck)	18.6
5	1	HRG8	12" Section (2 Rd. Plates)	4.2
6	1	HRG169	36" Back Shelf	
7	1	P348	48" Back Shelf	
8	2	P730	20" Back Shelf	
9	1	P310	12" Spreader Plate	
10	1	17P134	12" Front Enclosure	
11	2	P306	6" Spreader Plate	
* 12	20	YZ10	Pan Receptacle	20.0

* Set Down Deep & Insulate

LARGE KITCHEN—800 MEAL LOAD

This large church kitchen plan indicates that the serving facilities are separated from the preparation facilities by means of low partitions. Two dual hot food tables are provided for semi-cafeteria service and for table service when this method of serving is required. Stations are provided for baked goods, salads, coffee, etc., for those waiting on tables. Complete cooking and baking facilities are provided in the kitchen.

A large dining area, not shown in the plan, is provided with folding walls in order that from one to four groups of diners may be served at one time.

A dumb waiter is provided in the kitchen area for transporting bulk food to a service kitchen on the floor above where facilities for the educational program are located. The youth center, which is housed in a separate building, is provided with a snack bar to complete the food service facilities.

(*Turn to page 33*)

CLARENCE SCHROEDER

Mr. Schroeder is chief food service engineer for the commercial equipment department of Hotpoint Company. Now celebrating his thirty-first year with that organization, he has planned nearly 4,000 commercial kitchens and is in regular demand as a kitchen consultant to architects, industrial, utility, restaurant, and marine managers. He is the author of several books including **Church Kitchens** and **Church Food Service.**

Teamwork in Church Publicity

William Dinwoodie

The minister and the church editor can join together in presenting the church to the public. Here are some pointers as to how you can work most effectively with your church editor.

CHURCH editors on the daily newspapers like to think of themselves as part of a team. To do a worthwhile job, they know they must work shoulder to shoulder with ministers, priests, and rabbis in emphasizing the religious advances in their cities. If the teamwork breaks down, if there is a lack of cooperation anywhere along the line, there is a definite loss to the community that cannot be replaced.

The question naturally arises as to how the editors and the religion leaders can best meet their common obligation. In Cleveland, Ohio, which is typical of larger cities throughout the country, good results have been obtained through the staging of church publicity clinics, either on a denominational or interdenominational basis.

The first of the clinics was held as an experiment eight years ago under the auspices of the Cleveland Church Federation. Television Station WEWS followed with a seminar, open to all faiths, that covered the whole field of church publicity relations.

Since then numerous denominations have held their own clinics in which they invited the church editors to meet with their clergy and lay leaders for a frank discussion of their mutual problems.

These clinics or seminars have followed a fairly stable pattern. In each, the church editors of the three newspapers, Frank Stewart of *The Press*, Richard Wager of *The Plain Dealer* and myself have been invited to serve as panelists. An advertising man or church leader, well versed in public relations, has been chosen as moderator.

WILLIAM DINWOODIE

Mr. Dinwoodie is Church Editor of the Cleveland News. He has been on the staff there for the past 30 years, serving as schools and college editor and assistant city editor prior to taking his present post 12 years ago. A frequent contributor to magazines, his articles have appeared in Look, See, Your Life, Your Health, Good Business, The Christian Century, and The Lutheran, among others. For the past five years he has been a lecturer in journalism at Western Reserve University.

To set the tone of the meeting, the editors have spoken for ten or fifteen minutes on their most troublesome problems in gathering church news. They then asked for comments or questions from the audience, and this free exchange of opinion has never failed to prove helpful.

If you were to sit in on these discussions you would soon learn the most vexing problem, as far as the editor is concerned, is that of learning of interesting church news in time to give it adequate coverage. Too often, it is pointed out, he first hears of major events weeks or even months after they have taken place.

"But I have a publicity committee," the minister will say. "Why shouldn't the committee keep you informed of things?"

To this question, the editors have a stock answer: unless the committee includes a publicist, with a real sense of news values, it is likely to overlook the best story of the year.

As an illustration, I like to tell of the minister who came to me with two pages of typewritten copy, double spaced, on a seminary choir that was to give a concert in his church the following Saturday night.

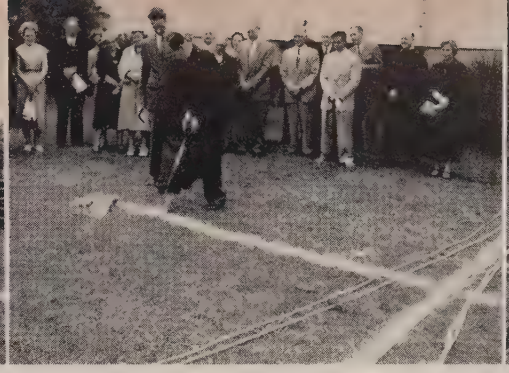
A day or two later I met a layman from the same church and he told me of an unusual baptismal service to be held in the sacristy on Sunday night.

The baby, his parents and the minister were to gather around the baptismal font. A telephone hook-up had been arranged with the godparents who lived on a farm in Wisconsin.

Throughout the ceremony, the godparents would be listening on the phone and come in with the proper responses in answers to questions by the minister.

This story with pictures appeared on the front page of *The Cleveland News* and it was given generous space in 300 newspapers across the country. The item about the concert, which the minister had taken the trouble to bring me, was worth only casual mention in a paragraph.

(*Turn to page 38*)



Left: Invocation is offered by the minister, John C. DeBoer. **Left Center:** Joseph H. Stein, superintendent of the conference turns a spadeful of sod on the arm of the cross. **RightCenter:** Chairman of the Board of Deacons turns a spadeful of sod on the arm of the cross. **Right:** Mr. DeBoer guides a plow pulled by the members of the congregation to turn the sod for the upright member of the cross.

Unusual Groundbreaking Ceremony

John C. DeBoer*

SINCE the groundbreaking ceremony for our new educational building a year ago, so many of the ministers and laymen from other churches who were present have commented on it as the most original and meaningful service of this type they have seen, that this opportunity is taken to make the basic idea available to a wider circle.

It was our purpose to work out a service in which every member of the church could participate in breaking ground, yet one which would recognize the efforts and functions of the building committee, the officers and minister of the church, and the Association and Conference officers. The service did all of these things in a very beautifully symbolic way. It came to a climax as the entire congregation pulled a plow guided by the minister, thus literally plowing a cross into the earth.

Previous to the afternoon ceremony, on the ground where the future building was to be, a large cross about seventy feet long was laid out with lined lines. As the time for the ceremony approached, ushers stationed the congregation so they stood in a large rectangle around the cross, and the choir took its place in one corner. A printed order of service was distributed to the congregation by the ushers.

The first part of the ceremony included a call to worship, prayer of invocation, hymn, responsive reading, anthem, and litany for the breaking of the ground. The one living charter member of the church led the actual breaking of the ground by turning over a spadeful of sod at one end of the arm of the cross. Then, as their names were called, the members of the building committee and all the other officers of the church turned contiguous spadefuls of sod along the arm of the cross. Finally, the presidents of the Associations and the superintendent of the Conference took their turn. At this point a furrow had been turned thirty feet long as the arms of the cross.

Then all eyes turned to the plow which had been placed at the very head of the cross. Three ropes were attached to it, so that every person present could help pull. The minister explained the significance of this form of ground breaking. It symbolized the fact that every family had a part in the new building; it was their sacrificial giving that made it possible. It symbolized the fact that only by pulling together can any congregation do much for the kingdom of God. It symbolized the ministry of all believers, for the motive power came from them; the minister was present only to guide this power. Just as the vertical member of the cross holds up the arms of the cross, so should the efforts of every member hold up the arms of the officers of the church in their tasks. The plowing stood for the preparation of human soil through Christian education, to which the new building would be devoted, that the good seed of the kingdom might be planted.

The minister then took his place at the handles of the plow, and the church school staff was asked to be the first to take their places at the ropes. The chairman of the arrangements committee then read a roll call of the past ministers of the church, beginning with the

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*Minister, Maple Shade Congregational Church, Maple Shade, New Jersey.

The Protestant Tradition

Frank H. Ballard

THE PROTESTANT TRADITION by J. S. Whale. Cambridge University Press. 340 pages. $3.75.

ONE reads this book with a sense of relief and gratitude. For years we have been deluged with books with a Catholic bias. It may have been a natural reaction from the great Whig tradition. No one could expect that the findings of Macaulay, Freeman, and Green would be left forever unchallenged. But the revision has gone too far, even to the vilifying of old heroes and the whitewashing of rogues and weaklings.

Dr. Whale is not alone in criticizing the critics, but in this volume he has re-established the Protestant Reformers with courage and conviction. He writes with the thoroughness of a scholar who has spent laborious years with great religious movements, but he finds little in Luther and Calvin to apologize for and much to commend. He likens Luther to a mountain torrent plunging grandly down from the heights, destroying, purifying, refreshing. He thinks of Calvin as more like a navigable canal; he is a theologian and a churchman who makes the rushing waters a power amongst men. Luther was a creative genius, Calvin a disciplined organizer of thought and action. Luther had the vision, Calvin the sense of order and authority. "If Luther stands with the giants of religious intuition, Calvin is in line with the great doctors and princes of the church." It is not for us to say which is the greater: they needed one another as a bird needs both wings.

FRANK H. BALLARD

Dr. Ballard is minister emeritus of Hampstead Garden Suburb Free Church, London, England, a pastorate which he served for 18 years. An ordained Congregational minister, he had previously served churches in Cheshire, Bristol, and London. He has been moderator of the National Free Church Federal Council. The author of many books and magazine articles and a frequent contributor to Church Management, his latest book publication is the exposition of Psalms 90-150 in The Interpreter's Bible.

It would be a mistake, however, to regard this book as merely a treatise in church history. Even where it deals with "old, unhappy, far-off things and battles long ago," it is relevant to the modern situation. The chief concern is not what the Reformers did or why they did it, but what do they mean for us? Men of this stature are not just historical figures: they were dealing with principles that persist from one generation to another. The doctrine of Justification by Faith was Paul's before it was Luther's, and is still the article of a standing or falling church. The principle of the crown rights of the redeemer belongs not to a particular time or place but to the universal church. Each generation may and should translate them into its own language, but the substance is the same in every century. And this book is more concerned with the twentieth century in which we live than with the more theological age in which Luther and Calvin lived.

The fourth part of the book is avowedly concerned with modern issues, and some readers may feel that it is the most important. Certainly there are some very pertinent observations on the Roman Church and toleration, on totalitarian states and on established churches. Much thought has been given in recent years in England to all these matters, not least to the relationship of Church and State. At the beginning of the century disestablishment was a prominent political issue, and in Wales the Episcopal Church was disestablished by the liberal government of the day. Free churchmen are still largely of the same mind, but little is heard about it. Anglo-Catholics occasionally become vocal, resenting the Church's lack of freedom. It offends them that they cannot determine their own bishops or liturgy, and some of them would sacrifice their privileged position for the sake of liberty. If free churchmen in the main remain silent it is because they fear secularism. They would like to see all denominations equal in their State connections, but they do not want to play into the hands of those who at heart are materialists. Dr. Whale briefly but faithfully reports this modern attitude.

I would like to ask a number of questions about the section headed Sectarian Division and the Ecumenical Movement. He agrees wholeheartedly about the evils of disunion. "Sectarian differences are often meaningless and irrelevant." They may be more excusable in England than in China or Syria or Madagascar, but are they not just as "blasphemous?" Is it not true that what the Bishop of Domakal did at the Edinburgh conference in 1937 others should do for their own countries now? And may there not be many ways of challenging the present inertia—including the way of the community church? Even the undenominational church may

(*Turn to page 51*)

Only Color (dignified of course) will keep your Church before all of the people all of the time and preach an eye-appealing message to all who pass by.

The passerby is the one you must reach, otherwise how can your churches grow?

Church properties are too valuable to be used less than to their full capacity.

These 24" x 36" NON-FADING OIL COLOR VARNISHED POSTERS ON CARDBOARD are durable for years of use, therefore they are an investment, not an expense. If changed weekly your bulletin board will always have an eye appeal. Many prominent Churches of your own group use these Oil Color Posters through the week and insert their Sunday Announcements on week ends.

Endorsed and recommended by Departments of Evangelism of all Major Protestant Churches.

The price is very moderate, being only $3.00 each (FOB Flushing) in lots of 12 or more.

We will ship to any recognized Church 12 or more of the posters of your choice as shown hereon. If you like the posters and wish to keep them, send your check for amount of invoice mailed you. If you do not wish to keep them, you agree to return the shipment within 15 days and pay the return shipping charges.

Payment may be made in 3 monthly installments if desired.

List of posters from which selection may be made

A 3 History records that to the extent of a nation's reverence toward God is it happy and civilized.

A 6 Childhood impressions of God endure through life. Pray with them.

A 18 Tomorrow does come. The Sunday School will prepare your boy and girl for the future.

A 19 The Church welcomes everyone.

A 21 A house is only a residence. Religion makes it a home.

A 22 Holy Bible—Still the best seller —Why?

A 26 The Church is the anchor of the Community.

A 28 We can be modern and still be spiritual.

A 30 True religion has made civilization possible.

A 33 July 4th—Independent yet ever dependent upon God.

A 39 Man's actual worth is measured by the Golden Rule.

B 68 Every age has beaten a path to the Church.

B 70 George Washington "In truth alone will we find freedom."

B 71 A clean heart makes a clean mind.

B 72 Ten Commandments. Could you pass a spiritual examination?

B 74 Let us reserve Sunday for spiritual thought and meditation.

B 81 False pleasures breed genuine pain.

B 86 The purpose of all learning is to know God.

B 101 The Church School is the training ground for good citizenship.

B 104 The Truest test of civilization is the type of man it turns out.

B 108 The test of an oak or of a man is "How sound is he at the heart."

B 770 Easter—He is risen.

B 901 Recreation will be re-creation if you take your Religion with you.

C 2 Faith will guide us safely through the stormy seas of Life.

C 3 Right turn—For guidance on the road of life—Turn to the Church. Attend regularly.

C 6 Church influence has inspired progress since this country was founded. Attend church regularly.

C 8 After the storm, the rainbow. God always remembers those who trust in Him.

C 11 The gift of God is eternal life through Jesus Christ our Lord.

C 15 Adrift on Life's sea? Let Christ be your pilot.

C 17 What profit? To gain the whole world and lose your own soul.

C 18 Prayer is a golden river at whose brink some die of thirst while others kneel and drink.

C 21 Christ has kept faith with us; let us be faithful to Him.

C 24 Mother's Day—Are you worthy of her faith in you?

C 25 (Lenten) This have I borne for thee. What hast thou done for me? Is it nothing to you, all ye that pass by?

C 26 Enter to learn and go forth to serve.

C 27 In a world where all material things pass on—Religion endures.

C 28 The guiding compass of our voyage through life—The Bible.

C 29 (Thanksgiving) Let us give thanks to God.

C 30 Let Faith pilot your ship of life.

C 31 And wise men still seek Him. (Christmas)

C 32 Where there is no vision the people perish. Proverbs 29:18. The Church has helped to make America great.

C 33 "My greatest concern is to be on God's side." Abraham Lincoln.

C 34 Let's Go! To Church Regularly.

C 35 A Great Physician for a troubled world.

C 36 Christ or Confusion.

C 37 Families that Pray together Stay together.

C 38 True Happiness requires Spiritual Communion.

C 39 Believe in the Lord Jesus Christ and thou Shalt be saved.

C 40 Christianity—the key to a Happy Home.

C 41 Profanity—Are you guilty?

C 42 Give your children the advantage of Sunday School training.

C 43 Give God a chance now.

C 44 Peace on earth, good will toward men.

C 45 Show your children the way to a happier life—bring them to Church Sunday School—regularly.

C 46 Children who attend Sunday School regularly, have the greatest respect for their parents and elders.

C 47 Sunday School pupils are seldom accused of juvenile delinquency. Bring your children every Sunday.

-122 I was glad when they said unto me: "Let us go into the House of the Lord."

FREE TRIAL OFFER

COLOR POSTERS FOR OUTDOOR BULLETIN BOARDS

NATIONAL RELIGIOUS ART PROGRAM CO.

41-20 150 St., Flushing 55, N. Y.

Gentlemen:

Please ship to us the following Religious Posters as per your offer:

Name of Church .....

Address .....

.....

Signature .....

When it wants to
know how effective its program
is, and when it
succeeds or fails in reaching the laymen

First Church Looks Into a Mirror

Frederick G. Tyrrell*

THREE hundred and thirty-two families of the First Presbyterian Church of Evansville, Indiana, report that:

Sixty percent of them attend the Sunday morning service on forty or more Sundays of each year;

Ninety-two percent of them feel that they have made some significant growth in the past year through the worship life of the church;

Ninety percent of them read *Presbyterian Life,* our denominational paper;

Ninety-five percent make an annual pledge for the support of the church;

Seventy-two percent are willing to accept a particular position in the church which they believe they can capably do.

Such are some of the interesting findings which came out of the study made of this congregation by means of an evaluation questionnaire mailed last fall to all resident families of the church. Forty-four percent of them responded to all, or a major portion of, the seventy-eight questions put to them about the total life of the church.

A need for a study of the church program had become apparent to two of the six commissions around which the life of the church is organized. One of them saw the value of the longer questionnaire used at the fall planning conference for church officers, and recommended to the church Session that an abbreviated form of it be submitted to the congregation at large for their evaluation of their church's life and spirit. Such an instrument might have proved to have been a boomerang, but earnestly desiring to strengthen their church at its weakest points and to direct its dedicated endeavors, the commission mailed the questionnaire to all resident families. Various and intensive means were used to get such a large percentage of replies, giving us what we believe are both encouraging and disturbing facts which may well be the basis of planning for several years to come.

The unsigned replies revealed that with only seven percent of the people is the worship service of no appreciable value, and for only two percent of the people is the sermon thought to be of no help. Perhaps one of the greatest benefits derived from these experiences of corporate worship is the desire on the part of seventy-six percent for more specific help for growth in personal religious living. In the worship service itself, the sermon is believed to be most meaningful, but the periods of prayer—silent and pastoral—and the contributions made by the choir and organist also bulk large in the total experience. There is considerable room for improvement in the spiritual values derived from the scripture reading and congregational singing and even more so in the act of dedication of one's offering as the gift of one's self to God. That our church is Presbyterian, and the leadership and influence of the pastor, Dr. Matthew C. Cavell, draw most of our new members to us. Family influence and the simultaneous program of Sunday school and adult worship are also factors of some importance in attracting people to this church. It is disturbing to learn that few are brought into our membership because of the Sunday school, youth program or organizational life of the church.

The questions about the more personal aspects of religious life show that eighty-nine percent of our people pray as individuals, but a much smaller number

(*Turn to page 26*)

* Associate Minister, First Presbyterian Church, Evansville, Indiana.

A limited number of the questionnaires used in this survey are available. For a sample copy, write *Church Management.*

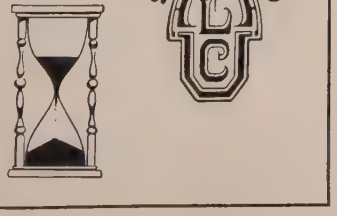
Will you have insurance at the time you need it?

FEW MINISTERS can afford the financial burden of a serious accident. The extra expense of hospital and doctor bills can seriously disrupt a minister's budget.

The Ministers Life and Casualty Union's "Criterion" policy is a *budget plan* designed for just such emergencies. Because you are a "preferred risk," Ministers Life is able to offer you its Criterion accident policy at an amazingly low price.

Think of the satisfaction and comfort of knowing that you will have help with your doctor and hospital bills through an insurance policy that costs you but $3 a quarter or $12 a year, providing you are under 60 years of age! (It's $4 a quarter or $16 a year if you apply between ages 60 and 65.) Ministers Life invites you to *compare* its Criterion plan with any accident insurance policy you now have or may be considering.

Assuming that you have a satisfactory health record, you can cover the first two months of this fine, low-cost protection just as soon as your completed application with $1.00 is approved. Or, if you desire additional information describing benefits under the MLCU Criterion policy, send coupon for full details. There's no obligation.



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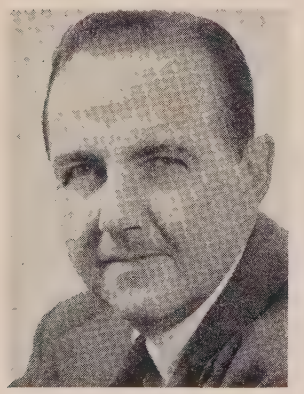
Priming the Preacher's Pump

David A. MacLennan

ONE of my California friends told his congregation recently of the high school girl off for a date, as depicted in a cartoon. Her mother is issuing the familiar admonition, "Now be a nice girl and have a good time." Whereupon the older adolescent sophisticate retorts, "Make up your mind, mother!" Being good and having fun seem incompatible to many—not teen-agers only. Do we have to choose between being good and enjoying ourselves? Judging by some "good" people it would seem so. So-called saints can be depressing, as Saint Teresa of Spain recognized, saying, in effect, that they frightened her by their austere, negative if impeccable behavior. Much more recent was a criticism of "good" and "religious" persons by W. MacNeile Dixon whose Gifford lectures *The Human Situation* could be profitably re-read at least once a year. Mr. Dixon said this: "Holiness is a strong perfume and a little of it goes a long way in the world." In the same context Mr. Dixon observed, "How sad are the virtuous and how cheerful and lighthearted so often the profane." Overdrawn such a statement may be, but we must admit that religious folks are not always as attractive as we could wish.

Is this why our Lord loved the company of "publicans and sinners?" Did he find that "black sheep have vigor" and are more interesting if more perverse than white sheep? He was the best of company. Folks of all shades of virtue liked to have him around. A wedding reception would have been a gloomy affair if the master had not been an active guest. Little children not usually fooled by our assumed playfulness, found him the best of companions. Did Jesus not justify the merriment of his first disciples by asking how anyone could reasonably expect "children of the bridechamber" to fast while the bridegroom was still with them? (Luke 5:29-35)



DAVID A. MacLENNAN

Dr. MacLennan is minister of Brick Presbyterian Church, Rochester, New York, and part-time Professor of Homiletics at Colgate-Rochester Divinity School. He holds degrees from University of Manitoba, McGill University, Yale University, and University of Toronto. Prior to his present position he served for six years as Professor of Homiletics and Pastoral Care at Yale University Divinity School.

How commendable is my meticulous credal orthodoxy if when I am at home being myself, I am rude, ill-tempered, and mean to those who love me? No one expects Christians—lay or clerical—to be constantly cheerful, but the pagans will scarcely be led to inquire about getting on the inside of the Faith if we are conspicuously dour, sour, and gloomy. Glover of Cambridge, you remember, said the early Christians were not only absolutely fearless, forever getting into trouble, but were absurdly happy. Their joy must have been infectious, so many others were drawn to their side and to their divine source of deep joy. Lift up your hearts! yea, lift them up unto the Lord, and lift up your facial expression too! It could be that even taking evil seriously, as every Christian realist must, and facing squarely the ills and accidents of this mortal life, Christian optimism, undiscourageable cheerfulness can break through. "Why," asked the saintly mother of one of our contemporaries, "why don't preachers emphasize the word 'through' more when they're expounding Psalm 23 and the verse, 'though I walk through the valley of the shadow of death I will fear no evil, for thou art with me'?" The true theme song of Christ's ambassador is not the *miserere* but the *jubilate*. So may God make us all good, and nice too! Here endeth this month's homily to homiletics students of all ages, temperaments and schools.

SERMON SEEDS

1. *Happy Though Religious.* By way of introduction you might borrow the cartoon story printed above, even as I did. Or use the pathetic report on the mystery writer Edgar Wallace. At the end of his biography occur these words: "Edgar Wallace had been avid for life. He had begun with nothing, and now he had everything that he had consciously demanded. Money, fame, power—they were all his. The only thing which in these last years had somehow failed him was personal happiness." How valuable are money, fame, or power if a man is unhappy inside himself? Robert Louis Stevenson insisted every person had a duty of being happy, that a happy man or woman is "a radiating focus of good will; and their entrance into a room as though another candle had been lighted."

(*Turn to page 60*)

Have Your Own Parish Magazine

SUPPLEMENT personal work among your people with a Parish Paper. It extends your personal influence and promotes greater good. It advertises your church and increases attendance. It builds good will and adds to the prestige of pastor and parish. It keeps the membership informed of church activities. The least embarrassing medium for appealing for necessary financial help, it reaches more people than your voice can, and brings response even from non-members. We make it easy for you to publish a parish paper.

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It All Adds Up

Margaret Ratcliffe

Here are ideas which will promote the fellowship essential to the church which works together as a team. Not only that, it also provides added income for the church.

Fasch Studio Photo

HURDY-GURDY PROCLAIMS EVENTS

Traveling up and down the streets of Milton, Massachusetts, this hurdy-gurdy tells the citizens about the square dance on Friday night and the bean supper and country auction on Saturday night, sponsored by First Congregational Church.

PERHAPS there are a few churches where the every member canvass assures the treasury with ample funds to meet every emergency, but most of them require a series of tributaries flowing into the main financial stream. Even tiny tricklets, when they all converge, make the mighty river that has power to float many necessary undertakings and lift the worries of the finance committee. The following are some workable suggestions, the results of which all add up.

Paint it Yourself

Twelve stalwart men of Highland Congregational Church took over the tremendous task of painting the walls, woodwork and ceiling of two large church school rooms, the kitchen, and the ladies parlor, thereby saving the church approximately $3000.00. The church was open every evening for the workers as well as on Saturday, with the result that each man gave about four evenings each week for three months. Although these workers had much hard work fixing the walls in readiness for painting and rolling on two coats of paint, they all enjoyed the fellowship immensely. To those of us who saw the excellent result it really was professional workmanship. And what a contribution to their church!

The cost for the painting the outside of our church would be $1600.00. Upon hearing this, two enthusiastic young men surprised everyone by volunteering to head a committee to do this painting and thus save the church the money. Several weeks in advance they sent the following letter to all the men of the church.

HELP WANTED	Painters! ! Experienced or inexperienced, to paint First Congregational Church. Age limits, 16-60 years. Car, brushes, and scraper helpful but not essential. We will call for and deliver.
WHEN?	Saturday, May 7th (if rainy, Saturday, May 14th) at 8:30 A.M.
WHY?	The church needs painting! We have offered to take over this job, feeling that the men of the church would back us by giving a day's work—one day, no money—to get this job done. The steeple

(*Turn to page 34*)

MARGARET RATCLIFFE

Mrs. Ratcliffe is the wife of the minister of First Congregational Church, Milton, Massachusetts, and a teacher in the public school of Weymouth, Massachusetts. She holds degrees from University of Toronto and Ontario College of Education, and has attended Columbia University and Boston University. In the past she has taught in both public and private schools, and has been a frequent contributor to religious and educational magazines, including **Church Management.**

Selected Short Sermons

by Earl Riney

Money is an article which may be used as a universal passport to everywhere except heaven, and as universal provider to everything except happiness.

* * *

To put more heart in one's religion, one must have more religion in his heart.

* * *

An epigram is a half-truth so stated as to irritate the persons who believe the other half.

* * *

"There is nothing in religion," is the judgment so often made by those who have not given a day of real thought or experiment to the matter in ten years of their crowded lives.

* * *

One of the great sins of the modern age is that of giving supreme devotion to things which are not of supreme importance.

* * *

Because we have faith in God we have faith in the universe. It is such faith that gives drive and motive power to life, that puts the shine into living.

* * *

People who have half-an-hour to spare usually spend it with somebody who hasn't.

* * *

The test of a good letter is very simple; if one seems to hear the person talking as he reads, it is a good letter.

* * *

A father and mother may be willing to give the child everything except themselves.

* * *

A sermon may be forgiven for most any error in homiletics, but for a sermon to be dull is unpardonable.

* * *

No person has the right to snatch pleasures greedily without considering others.

* * *

Discipline your desires to fit your budget.

* * *

When a man becomes too serious, his world is filled with troubles. We must learn to relax.

* * *

Sooner or later, youth may have to learn that the world will not pay him for taking his medicine as his parents did.

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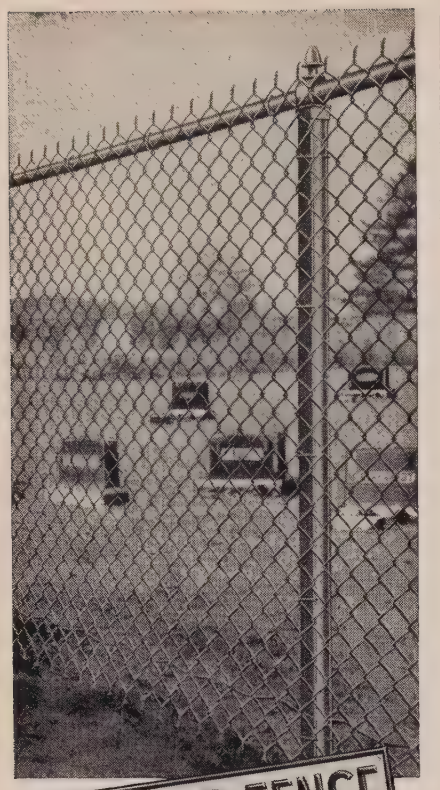

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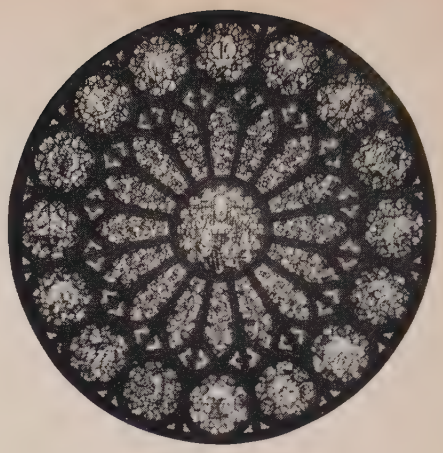
The Great Rose Window

J. Chess Lovern*



The magnificent rose window shown on the cover of this issue is found in First Methodist Church, Lubbock, Texas. Twenty-six and one-half feet in diameter, it is one of the four largest rose windows in the world. It may be called the Window of Creation. Actually, it is an anthem of praise in art: "Praise to the almighty for his wondrous works in creation." It is based on the first chapter in Genesis, and also Psalms 148, 149, and 150. The sixth verse of Psalm 150 is the text of the window's message: "Let everything that hath breath praise the Lord. Praise ye the Lord."

There are sixteen circles in the outer perimeter, with one large circle at the center. The center circle depicts the master in his majesty holding the universe in his left hand, with his right hand extended in blessing. At the top of the world stands the cross, signifying the triumph of the gospel over the world. The love of God has become triumphant in a cross. God's suffering became man's salvation. The lifted hand of the master signifies the universal love and redemption of God.

Beginning with the circles on the perimeter and going clockwise, the following is the description.

1. (Top center) *Alpha and Omega,* the first and last letters of the Greek alphabet, equal to the A and Z of the English alphabet, literally meaning the beginning and the ending. In John's Revelation are these words, "And I heard a great voice out of heaven saying . . . I am Alpha and Omega, the beginning and the end."

2. *The Sun,* one of God's first creations. Genesis 1:1-3: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep . . . And God said, 'Let there be light:' and there was light."

3. *Angels* are the symbol of heavenly peace. Man praises God on earth, but his praise is incomplete. Angels in the presence of God have always been the most fitting symbol of divine praise. Also, they symbolize heavenly joy. In the presence of God there is eternal happiness.

4. *Wells of Water,* symbolizing the water of the earth, or the quenching of the thirst of man and beast and every living thing. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14). To the Jew, living in desert areas, water was a perennial problem.

5. *Rain.* The parched earth is refreshed with the falling of showers, and in the thirsty land of the Hebrew, rain became one of the greatest blessings of God. The people saw in it the source of food supply.

6. *The Seas.* The Hebrews were not a seafaring people. They were afraid of the sea; it was full of mystery and danger. And yet, in their minds, it belonged to the creative mind of God.

7. *Fish* were a source of food, and the food problem was critical in Israel from the very earliest days down through the Christian era. Many of the significant experiences in the life of Israel transpired with fishermen. God had provided this source of abundant food.

8. *Birds.* Man was earth-bound. His only means of transportation in Bible times was by donkey back, or on foot. In some mysterious ways and for some unknown reason, God had favored the birds over man by giving them wings. Early in the development of the Hebrew faith the bird became the symbol of what God would do for man in the after life, and so belief in angels with wings became a part of their faith. It was the method by which God would allow man to escape his earthly prison to the heavenly home.

9. (Bottom center) *Man.* In the Judaeo-Christian faith man has always been conceived as the crowning act of divine creation. The Genesis story of creation lists man as the last in a long succession of created things, meaning that he was the most significant. ". . . Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth

* Pastor, First Methodist Church, Lubbock, Texas.

upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them . . . and breathed into his nostrils the breath of life; and man became a living soul."

10. *Trees* were a delight to the Hebrews, giving shade and fruit for the hot, hungry traveler. All through the Old Testament, trees are believed to be an evidence of the strength of God.

11. *Lightning.* During the period of Egyptian slavery, the Hebrews were not accustomed to such displays of nature as lightning and thunder, but when they came back to Canaan, they witnessed such displays with great fear and awe. Lightning was an indication of the wrath of God, calling man to repent, lest he suffer some evil calamity.

12. *Wild Beasts.* In the development of their faith the Hebrews felt they must make some explanation for the presence of ugly creatures of nature, such as wolves, lions, bears, reptiles, and other enemies to man. Here were creatures to be avoided, and yet in the mystery of God's creation they had their explanation. Everything that existed had some religious significance.

13. *Mountains.* The grandeur and the mystery of the mountains had their explanation in the wonder and awesomeness of God. The people built their cities on hills. They sang songs about the hills. They thought heaven was a place "on high." God was high and lifted up: "I will lift up mine eyes unto the hills . . ." (Psalm 121:1).

14. *Fire and Heat.* As early man attempted to work out an answer to the mystery of creation in terms of the handiwork of God, fire and heat were a part of the mystery, and, therefore, had their source in God. Light and heat, fire and water, were absolute necessities to ancient man, and despite the destructiveness of these elements of creation, they were a part of the raw essentials of primitive life.

15. *Clouds,* the firmament above the earth separating God's abode from the earth.

16. *Moon.* As the sun was created to give light for the day, the moon was created to give light in the night. Genesis 1:14: "And God said, 'Let there be lights in the firmament of the heaven to divide the day from the night . . .'"

BOOKS WANTED

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The Voice of the Church Pew

Millicent Tralle*

I AM your church pew. For many wonderful years, I have embraced you and your fathers before you. I have shared your joys and sorrows, your triumphs and disasters.

I have vibrated to the strains of *O Promise Me* and *Crossing the Bar,* to the rousing refrain of old gospel hymns, to the chimes of silent meditation and prayer. The organ and I are brothers.

Throughout the week, I remember Sunday. I anticipate Sunday. My dedicated purpose in life is fulfilled on Sunday when families worship together in one great Christian family.

I reach wide my arms for young and old, for the happy and sad, for all who enter God's house to sing praises to the creator of all life—my life in the forest before I came to town, the life of each clay body encompassing immortal souls that rests with me. And we are still, together, listening to God's word through the voices of the choir, through the voice of the man dedicated to God's service in the tending of his spiritual flock.

Now I am disturbed. The stillness is violated. The voices of the choir and the voice of the man of God are muted by restless stirrings and whisperings alien to a house of worship. These are a part of very young life, of immature minds not yet disciplined. They have no part in adult life, in mature minds of greater knowledge. Yet they are here.

I find myself longing for the unbroken silence of weekday hours even while I know this is wrong. For I am dedicated to worship. How can I speak in admonishment? How can I whisper, "Hush! All ye who enter here, be silent at the portal!"

The creator himself said, "Be still and know that I am God."

* Miss Tralle is well-known as a writer, lecturer, teacher, and radio commentator in El Paso, Texas.

Ministers' Vacation Exchange

THIS annual spring feature of *Church Management* provides vacation opportunities at low cost for many ministerial families. Subscribers may insert at no cost, items offering to exchange parsonage and/or pulpit, parsonage only, or to supply or seek a supply minister.

This is the last issue in which items will appear this year. Watch for it again in the February 1957 issue.

Livingston, Texas. Presbyterian. Will supply or exchange any two consecutive Sundays in August. Prefer location with swimming and sightseeing opportunities. We have three children ages 5, 8, and 10. If pulpit is exchanged, services here for two churches, morning and evening, with honorarium. Three bedroom manse with maid available, located two and one half hours from Gulf of Mexico, seventy miles from Houston, in the heart of pine forests. **Franklin Stebbing, Box 749, Livingston, Texas.**

Will Supply. Methodist. Will supply pulpit of any denomination in western New York, New Hampshire, and Vermont during the latter part of July and the first of August, in return for honorarium. **Milton Thomas, Clintonville, Pennsylvania.**

Will Supply. Presbyterian. Will supply pulpit for the month of August in North mid-western area of the United States, in exchange for manse or honorarium. We have three children ages 1½, 13, and 14. Exchange not possible. **Herman Dam, 308 East Penn Street, Hoopeston, Illinois.**

Fort Wayne, Indiana. Methodist. Will exchange parsonage, with or without pulpit supply, or will supply pulpit for use of parsonage during the month of August. Prefer California, but will consider southeast or northeast. Near Winona Assembly, lakes, and golf. We have three children ages 2, 4, and 7. **Donald F. LaSuer, 1609 Elmrow Drive, Fort Wayne, Indiana.**

Athens, Louisiana. Presbyterian U.S.A. Will exchange pulpit and manse with minister in or near Philadelphia during July. Will supply pulpit of church in Florida during August. **C. L. Shelby, Box 245, Athens, Louisiana.**

Will Supply. Methodist. Professor of Religion at University of Miami, an ordained Methodist minister with pastoral experience, will supply church of any congenial denomination whose minister is taking an extended vacation. Available from mid-June through August. Would like use of parsonage and some honorarium. **Arthur H. Maynard, P.O. Box 8742, University of Miami, Coral Gables 46, Florida.**

Campbell River, British Columbia. United Church of Canada. Would like minister to supply here for month of July. Sunday morning services only. Manse supplied. Located on Vancouver Island, British Columbia's top fishing resort. **J. Oakman, Box 298 Campbell River, British Columbia.**

Clewiston, Florida. Methodist. Will exchange pulpit and parsonage with minister within reasonable driving distance of Durham, North Carolina, from July 17 to August 10. Good bass fishing here in Lake Okeechobee. Short drive to beaches. Three bedroom parsonage. Morning and evening services. We have two children ages 3 and 5. **Ben Rider, Box 567, Clewiston, Florida.**

Will Supply. Presbyterian. Will supply pulpit of Presbyterian or Methodist church in or around Boston for the last two Sundays of July and all Sundays of August in exchange for use of manse or honorarium. We have one son. **Milton A. Wilmesherr, Box 287, Beaufort, South Carolina.**

Tampa, Florida. Presbyterian. Would like a supply for the month of August. Church of 200 on Florida's Gulf Coast area. Three bedroom manse and small honorarium. Fishing, swimming, golf. Morning service only. **John W. Largent, Jr., Forest Hills Presbyterian Church, 809 West Linebaugh Avenue, Tampa 4, Florida.**

Whitewater, Wisconsin. Methodist. Will exchange for two or three weeks in early July or mid August. Within 100 miles of Chicago and easy driving distance of many lakes. Two Sunday morning services only responsibility. Honorarium of fifteen dollars per Sunday. Three bedroom parsonage. We have two children, ages 4 and 7. **Lewis Douglass, 126 Boone Court, Whitewater, Wisconsin.**

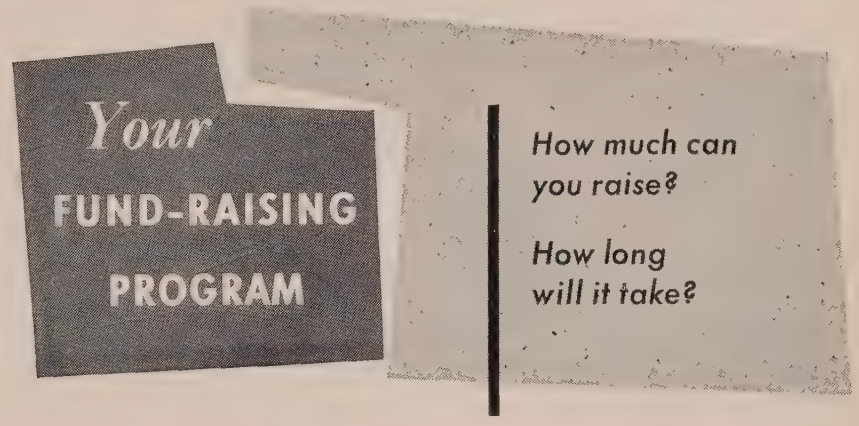
Linesville, Pennsylvania. Methodist. Will exchange, preferably with minister in New England area, but will consider others. Northwestern Pennsylvania resort area with plenty of good fishing and swimming. Sundays of August 12 and 19 only and week surrounding. Two churches, morning services at 10 and 11:15 only responsibility. We have two children ages 5 and 9. Parsonage has automatic washer and TV. Honorarium of fifteen dollars per Sunday. **Edward E. Donner, Linesville, Pennsylvania.**

The limited amount of space in this issue does not permit us to repeat any of the items from the May issue.

AWARD TO MISSOURI-SYNOD

The Missouri Synod of the Lutheran Church, sponsors of the "This is the Life" television series, has been presented the 1956 National Award for the Advancement of Racial Tolerance by the Women's Research Guild.

Mrs. Katherine Hewell, director of the Guild, said that the award was given "in recognition of the furthering of racial understanding by outstanding and dramatic portrayals in the television series, and by practices and teachings of the church.



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First Church Looks Into a Mirror

(From page 16)

pray with their family other than before meals. Bible reading is not as widely done, but a considerable number desire guidance in the reading and understanding of the Bible. Pastoral calling leaves much to be desired both in the number of calls made, in the requests for it on the part of the congregation, and in its real value for those upon whom calls are made. It is now clear that too much of the responsibility of religious development rests upon one phase of the church's program—the worship service—with prayer and discussion groups, organizational activities and service projects contributing little to the spiritual development of the individual member.

In the area of evangelism there is much inconsistency. Sixty-six percent believe that we are overlooking some people in the community who need the ministry of the church, and ninety-two percent recognize it to be a responsibility of the church member to invite the non-member to join him in the fellowship of the church, but only fifty-five persons reported that they participate in the personal evangelism program of their church.

We knew that our adult education department of the Sunday school was weak before this study was made, and that fact is confirmed by the startling reminder that eighty-two percent of our adults are not enrolled in Sunday school. Our adults did register a desire for more adequate training in Christian doctrine, history, and church government. Our Faith and Life curriculum is designed to meet such needs, but apparently it will have to be provided at some other hour, and even then we must probably accept the fact that only a few may attend the classes provided. One area in which we have given little specific help is in preparing adults to make their Christian influence felt in the community life, in the place of employment, and in the home, and yet unwittingly, according to a majority of replies, we seem to have done some real good at these points.

Most of our members make an annual pledge for the support of our church, thirty-six percent of whom give between five percent and ten percent of their income and one percent each giving fifteen percent and twenty percent. For sixty-two percent of the people their contributions required some degree of self-denial.

The record of gifts of time and talent is not as complimentary. While fifty-three percent believe they are giving too little time to the church as compared with time spent in other community activities and seventy-two percent are willing to accept a suitable responsibility in the church, only forty percent are making available to the church their particular abilities and skills. A like percentage do not give one hour per week to church work other than the Sunday morning church service. We are forced to face the question as to whether our conception of the skills that can be used by Christ in the church is sufficiently broad. Lawyers, doctors, advertising men, carpenters, air conditioning engineers, statisticians (such as the one who compiled the findings of this study), etc., also have skills that may be dedicated to Christian causes. Our people are obviously aware that they should give their best to Christ—their trained and dedicated talents and skills—but we now know that we as a church must be prepared to implement our instruction and inspiration with concrete suggestions as to how they can be put to work.

A clear mandate was given to us to minister to the immediate community around the downtown church. Having watched our members move to new areas at some distance from the church, we are now to serve the transient and apartment-dwelling population moving into the older section of the city as well as to the members in the suburbs. We have felt the need to render such ministry and now feel greater confidence as we challenge our people to give themselves to, and be prepared to receive, the non-churched in the community who have long been neglected.

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To pierce beyond all earth-bound things,
To reach the vital core of life
And strengthen my frail wings
Of faith—your friendship, dear,
The priceless and inspiring gift
That keeps me reaching for the stars.
Your words have power to lift!

—Berniece Ayers Hall
Williamson, New York

Theology and Music in Worship

(*From page 7*)

factor in voicing and kindling and shaping Christian faith, and it means that when worship—including music—is corrupt, faith is corrupted. One needs only look at much Protestant worship today to see this thesis verified. Frequently, for example, a service is conducted primarily to produce a psychological experience rather than to worship God, with the music in large part facilitating the psychological manipulation. Or worship is conceived and conducted as the " . . . celebration of the events of crucial significance in the ongoing life of the community, where the concern of all enriches the meaning of what each is living through." I am not quite sure what that means, but it is hardly Christian worship. Or worship often is a kind of pagan idolatry, the worship of some other god of the American way of life, or the "only-God-can-make-a-tree" nature deity of our Emersonian friends. Here, for example, is the text of a Walt Whitman anthem sung in a church in which I recently worshiped; I believe it is worth giving in full:

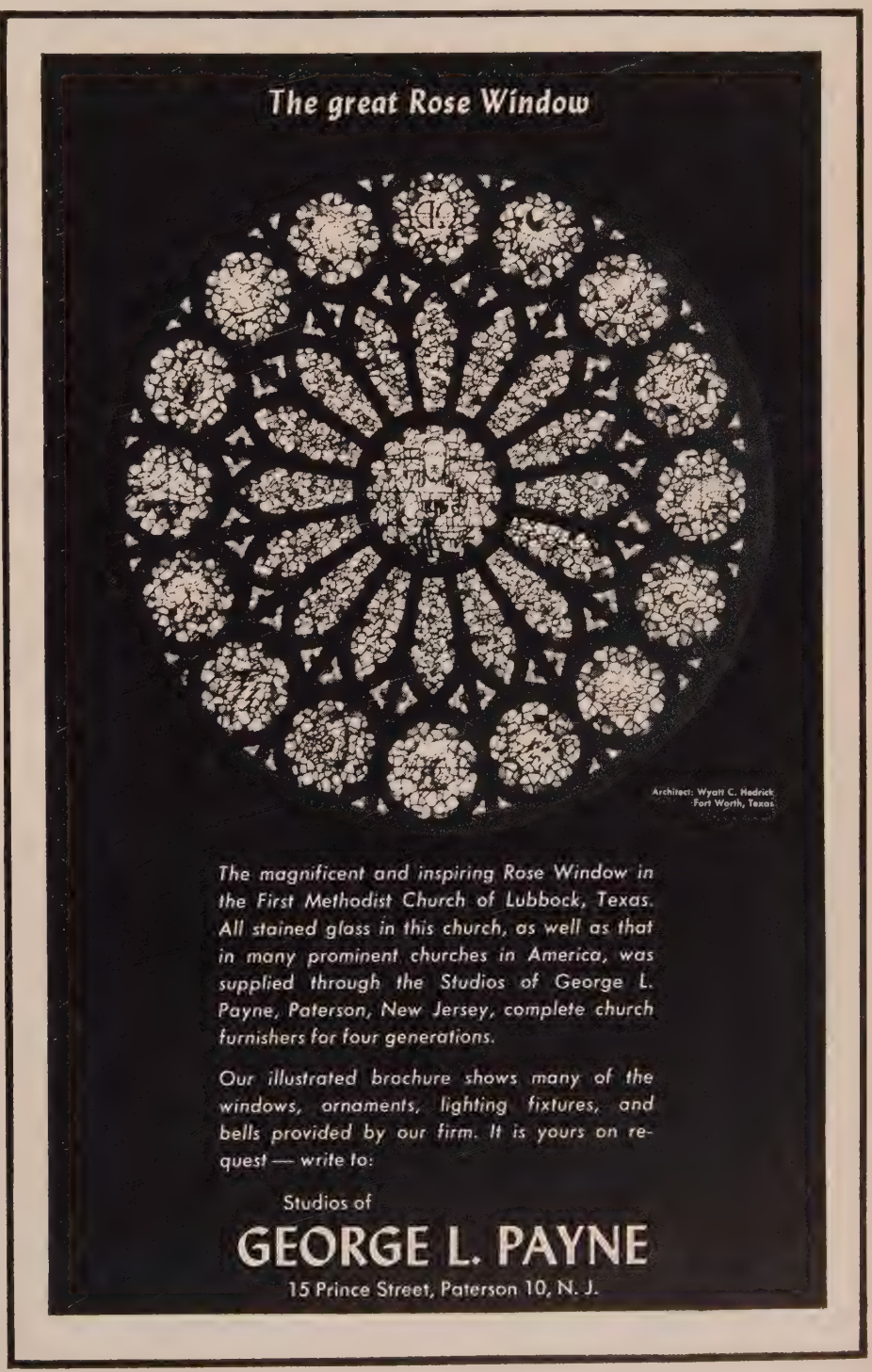
> Out of the cradle endlessly rocking,
> Out of the mockingbird's throat,
> Out of the Ninthmonth midnight,
> Over the sterile sands and the fields beyond, where the child leaving his bed, wandered alone, bareheaded, barefoot,
> Down from the showered halo,
> Up from the mystic play of shadows twining and twisting as if they were alive,
> Out from the patches of briers and blackberries,
> Out from the memories of the bird that chanted to me
> From your memories, sad brother, from the fitful risings and fallings I hear
> From those beginning notes of yearning and love,
> From the thousand responses of my heart never to cease.
> From such as now they start.
> Born hither, I chanter of pains and joys,
> Uniter of here and hereafter,
> A reminiscence, I sing.

What on earth does that have to do with Christian worship? But its equivalent can be found right and left in American Protestantism today.

Theological Affirmations

A fully-articulated theology of worship is obviously beyond the range of this lecture, but there are certain basic theological affirmations I believe we can agree on. First and foremost, Christian worship is theocentric. It is inspired by God, addressed to God, offered to God. The vertical reference is always primary. Now involved here, indirectly at least, are certain aspects of the doctrine of creation and correspondingly of man's creaturehood before God. Because man is a creature he is driven to establish his existence in something other than himself, and in one sense he worships in order to do this. Man is, as we say, a "worshiping animal." The fundamental and inescapable decision of his life is not whether he will worship but who or what he will worship, and the saga of religion is the story of man's effort to find and of his being found by the true God beyond all lesser gods.

The etymology of the word worship is relevant here. It is commonly interpreted as derived from "worth-ship," the ascription of supreme worth to God. But Professor Richardson has pointed out that a more thorough etymology derives worship from the Old English "weorthan" meaning "to be," signifying that in worship man enters into the ground of his being, he enters into utter dependence on God with whom his very existence and destiny are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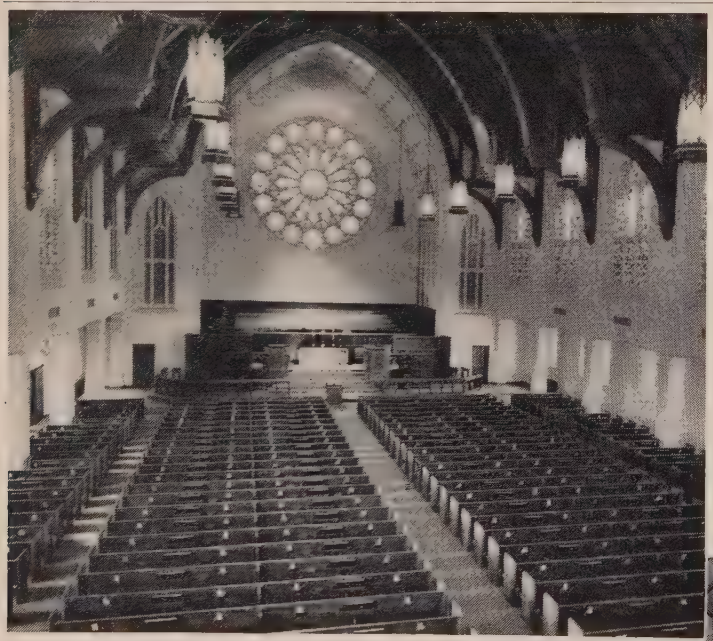
bound up. Worship, in other words, inevitably has an ontological character, and when it is not conceived theocentrically, when it fails to deal with the fundamental relation of man's self to the true ground of his being, it corrupts man at his core, at the same time that it destroys the only relation that can truly save and secure him, his relation with God.

But the God with whom man enters into relation in worship confronts him in his divine otherness, radically different from any other reality, and the character of man's response is correspondingly unique. Herbert Farmer has a significant phrase here: he writes that in worship the worshiper is possessed by the sense of the sheer "godness of God," and so far from tautology rendering the phrase meaningless, it actually signifies a meaning which any attempt to describe in other words would immediately falsify, for the "otherness," the uniqueness of God, outruns language. Similarly, as I say, man's response of awe, corresponding to God's holiness and otherness is unique, and that is why a German theologian of a generation ago, Rudolph Otto, in writing of worship as an experience of "the holy," felt impelled to coin certain words and phrases that have entered our theological vocabulary to describe this unique feeling-response, such words as fascinans, numinous, mysterium tremendum, etc.

Yet one cannot say that God is "wholly other," as is the vogue in some theological quarters. For worship requires revelation as well as mystery, immanence as well as transcendence. Indeed the burden of the Biblical message is that God is not merely "being," a unique "it," but a personal "thou" who meets the "I" of man's selfhood. Brunner has written: "All doctrine in the Bible means nothing else and points to nothing else than that God addresses us in order that we may answer him in faith," and we may say of worship in particular what Luther says of religion in general, that "the heart of religion lies in its personal pronouns." Actually, Christian worship rests on a paradox, that God is both like and unlike man; he is personal, but he is more than personal. When the former aspect is exaggerated—as in much contemporary worship—God becomes a kind of divine pal, worship becomes chatty intimacy, devoid of reverence and evoking the more infantile elements in human personality. When the latter aspect is exaggerated, worship loses its concreteness and reality, and tends to evaporate into vague states of mystical piety.

Worship further is Christocentric as well as theocentric; it centers in God as historically revealed and incarnate in Jesus. God's definitive revelation of his personal nature takes place in Jesus, and man most personally encounters God in him. Worship in other words can never be merely theocentric, never merely theistic, it is Christian. It must re-proclaim again and again the revelation once made in history. It must recapitulate and re-present God's action in Christ with the faith that men will respond as they responded to the original revelation. Thus many of us would say that the norm of a Christian service ought to be the eucharist, by which we mean not that the Lord's Supper is necessarily the uniform type of service but that every service should embody the essential content and reenact the saving event of our Lord's birth and death and resurrection. This content may be explicit or implicit. It may include the Old Testament as well as the New Testament. It may be embodied in prayer or scripture or song or in the ritual of communion, or in the totality of the service. But however done, worship is only Christian when it recapitulates God's saving action in Christ, and a good test of the authenticity of a Christian service is whether the worship sacramentally conveys God's action and life offered to men in Christ. In this sense



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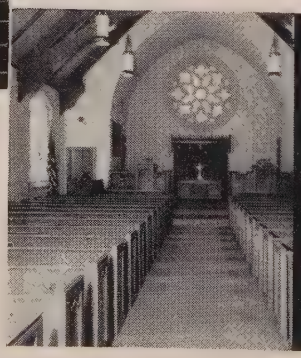

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music is obligated to be sacramental no less than preaching or prayer or scripture ought to be sacramental.

But implicit in the encounter of man with God in Christ, is also the apprehension of God as living within man's conscious and subconscious mind, God as Holy Spirit, which is to complete the trinitarian theology of worship I am sketching. The Holy Spirit is simply God in his Christ-like nature present and self-communicative to the human person, and thus Christian worship is conceived and conducted, as we say, in the name of the Father, Son and Holy Ghost. But while the trinitarian aspects of worship may be distinguished in analysis, they are not separable in the experience of worship itself; rather, they are apprehended in a unitary, dynamic way. Moreover, they are apprehended in a corporate way, and Protestant worship especially involves all the people. A congregation at worship is a gathered unity in Christ, in which each member, under the inspiration of the Holy Spirit, is not only his own priest, but also priest for his fellow-worshipers, for the whole church and for the world. The offering of his individual worship to God is joined with the offering of all, and it is as much his duty to "do" the liturgy as the minister. The meaning of the word liturgy is instructive here. It originally meant "to perform a public duty," "to engage in work" involving the common life; and it may be construed in a religious sense to mean "the work of the people." The involvement and action of the people are indispensable to the corporate character of worship as we know it in Protestantism.

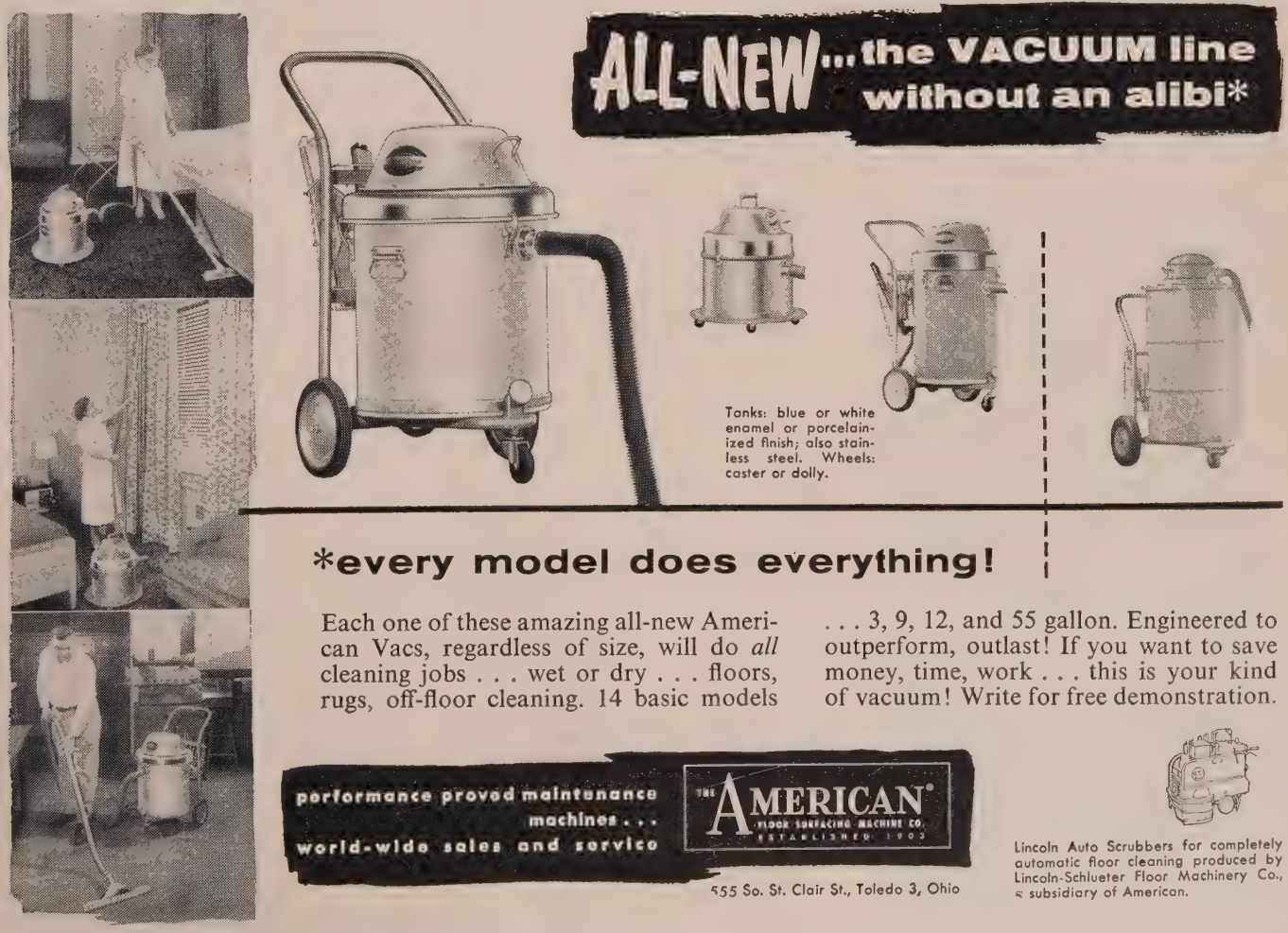
Selecting Sacred Music

Against the background of this theological summary let us ask: how is music, then, to be conceived and performed in Christian worship?

Surely the first answer is that music must be chosen and performed as religious music and not as secular; and by religious I mean as having essentially to do with the fundamental relation of man's being with the God revealed in Christ. This relation of course is complex and many-sided, and offers a corresponding variety in the choice of music that expresses and impresses it. It further comprehends the totality of man's being and deals with him on levels that may not at first sight appear to be religious. But there is a minimal level of religious meaning below which music cannot be allowed to fall and still qualify as worship. When music fails to express or impress the relation of encounter between man and God, it fails as worship.

Now the first and decisive test of whether music is secular or sacred in this sense will lie in the text, and hence the text of every choral number must be carefully examined. It is not enough that it be good poetry or vaguely theistic or familiar to the people, and so on. It must be Christian. Another test will lie in the tune, but here the problem is more difficult because a tune *per se* is neither secular or sacred; it is felt to be one or the other by the meaning that tradition and association have come to ascribe to it. It is possible, for example, for a hymn to qualify as religious in its text, as I have defined religious, but to be disqualified because the tune hinders the relation between the soul and God. The Methodist hymnal offers two illustrations—Tiplady's hymn, "Above the hills of time the cross is gleaming," set to the *Londonderry Air,* and Chadwick's text on the eternal life, "It singeth low in every heart," set to *Auld Lang Syne.* Almost certainly these tunes are theologically objectionable because their psychological association is secular. The tune hinders or corrupts the relation of the soul with God.

But I would extend this double test of text and tune to apply to all music in worship, including anthems and solos,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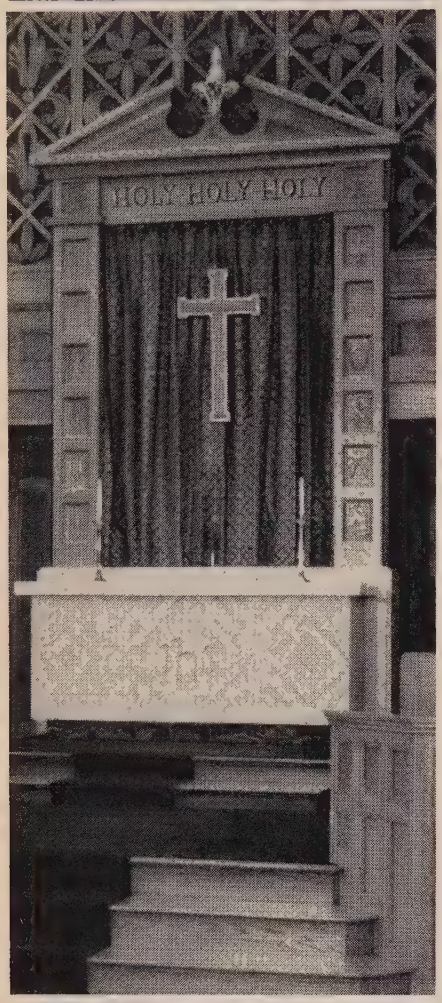

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The Performance

Music further must be chosen and performed as religious music and not as art for art's sake, and here lies a particular peril for musicians. For worship so needs art, and art can do so much for worship. Indeed there is much to be said for the remark that in worship, at least, the cleft between religion and art today is more frustrating than the cleft between religion and science. So much Protestant worship fails today because it fails artistically. Yet worship cannot be said to succeed as Christian worship only if it succeeds aesthetically, for there is always the danger that the aesthetic will become an end in itself. None other than the late Dean Sperry has written that "to fail as artist so far as worship is concerned, is even more fatal than to fail as theologian." I cannot agree. The God of Christian worship is not first beauty, and he does not first reveal and offer himself in Christ as the beautiful. No, he is first God in his godness, and he is "the holy" before he is the beautiful. Jesus, significantly, had surprisingly little to say about God as beauty—study the Gospels sometime to inquire into this—but he had a great deal to say about God as holiness, and as judgment, and as love, and it is this God, the God and Father of our Lord Jesus Christ, who is to be worshiped. Thus while worship can utilize every appropriate aesthetic means to affirm and establish the communion of man's soul with this God, you can never risk permitting the means to become the end.

This principle clearly rules out concert music, operatic solos, Verdiesque duets, theatrical quartets and the like whose text or tune strikes one as aesthetic rather than religious. Especially it rules out music whose performance impresses people as being "arty," over-dramatic music when the dramatic element becomes an end in itself, or music sung as an interesting historical illustration of a certain period in the development of sacred music, a Schutz anthem, for example, when the people are made more aware of Schutz than of God. It also rules out preludes and postludes whose content or performance belongs more to the concert hall than to the church, that impress one as being art before they are worship. How many organists can hardly wait for the benediction to begin their fanfare of trumpets! Any trace of artistic exhibitionism corrupts worship at its core.

Bound up with this is a problem that is theological and psychological as well as aesthetic, the problem of objective and subjective aspects of sacred music in light of the trinitarian theology I have briefly laid down. We many define worship as objective when it is conceived and offered with primary reference to God, and we may say that it is subjective when it is conceived and conducted primarily in order to induce some desired experience in man. Now this is a thorny problem because it is too simple to say, as some people say, that "music in worship must almost always be objective, period," for music depends in large part for its very meaning on appeal to the senses and feelings; of all the arts it is perhaps the most subjective. Moreover, music as worship both expresses and impresses faith, and as such, subjectively involves the worshiper. Protestant music particularly involves the people, it seeks to bring them "to do the work" of the liturgy, and hence there must always be a sensitive awareness of what music is doing to the people. This requires, therefore, that you must mediate between what you judge to be the best music theologically and artistically, and the capacities of your people to accept the meaning of such music. Your task here is difficult and delicate, for best is a relative term. What may be best for a musician may not be best to your people, and what may seem best to your people may not be best in terms of worship. Many factors enter in here, and not least what Ashton calls "the associational factor," i.e., the power of music to recall emotional associations of past religious experience in a poignant way. The man who reproaches you, for example, for not singing more often *I Love to Tell the Story,* may only be saying that he enjoys the emotional rather than the religious associations of that hymn because it makes him think of his mother! But I would not rule out the possibility that he may also unconsciously be saying that he is heartened in his Christian faith and life by the religious associations of that hymn in a very real way, and I for one, in the name of objectivity, would not be willing to deprive him too often of an experience of religious reality by depriving him of what to me may seem to be excessively subjective music.

Having said this, however, let us remember that because worship is first theocentric and Christocentric, the predominant dimension of all sacred music must be objective. The fundamental thing here is the direction, the inten-

tion, of the music, especially in its performance. Indeed, we might conceptualize the relation between the subjective and objective aspects of sacred music by saying that sacred music must always be objective in intention even though it is subjective in effect. Music ceases to be worship, in other words, when it is conceived or rendered with the primary intention of affecting the people. It does not cease to be worship when it is primarily offered to God even as it inevitably affects the people. The overall context of a service is probably crucial here. It is possible, for example, to have an occasional hymn or anthem of a more subjective character if the predominant frame and movement of a service in its totality is healthily objective; this will sometimes be proper theologically and wholesome psychologically and may provide for the alternating interaction between the human soul and God. Further, it is possible to have hymns whose grammatical meaning may seem to be subjective but whose over-all impact in text and tune is objective. William P. Merrill's hymn, *Rise up, O Men of God,* in one sense is subjective; yet there is something bracing and healthy about its net impact, summoning men to a relation of loyalty and service to God. Yet the risk is great, especially with music whose tune is highly emotional, for emotion kindled by music can be destructive, and the belief that the emotional impact of music *per se* is moral, is a fallacy. But music can not only stir emotion that is religiously unwholesome; it is also conceivable that even wholesome emotion can short-circuit resolution. The right kind of a relation between man and God, as we said earlier, involves man's whole being, and Hocking's definition of worship is salutary here: "Worship is a transaction between man and God in which will answers Will."

But the manner in which music is performed is equally important, whether it is rendered in such a way as to convey the feeling that it is being sung to the congregation or to God. Architecture will sometimes defeat you here, but wherever possible the choir ought not to face the people, and soloists likewise should not turn to face the people; they ought rather to sing to God and let the people, as it were, listen in. The director of the choir should be hidden, and all the mechanics concealed in order not to draw attention to themselves. Vestments should be in restrained taste and uniform. Processionals and recessionals should not be artificially theatrical nor prolonged, although when a processional serves a clear-cut religious purpose, for example, when it symbolically proclaims the doctrine that members of

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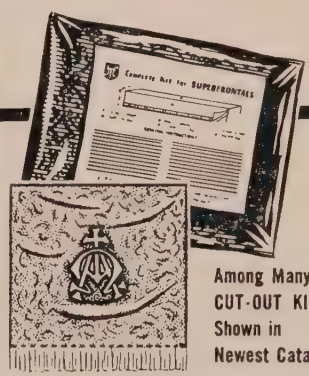

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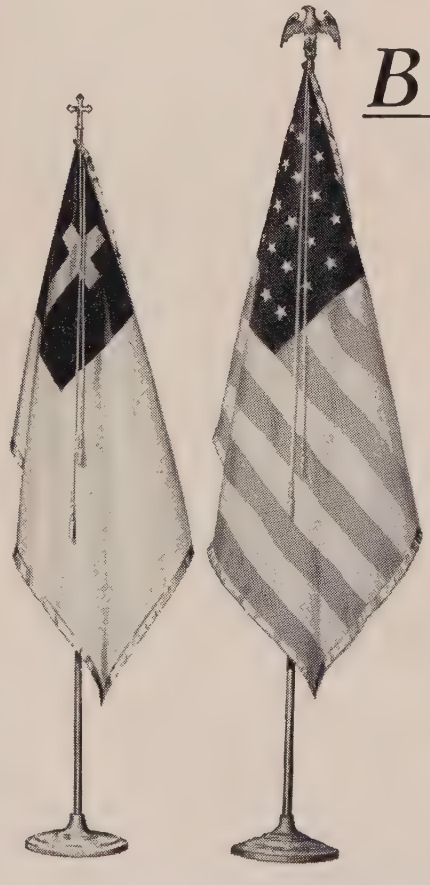
the Christian Church have undertaken a victorious march whose consummation is in heaven, it may have an element of legitimate drama. In short, the performance of sacred music should correspond to its basically objective intention.

Function of the Choir

The limits of time prevent me from saying many more things I would like to say about the implication of theology for sacred music. But there is one thing I must add, stemming from the principle that Protestant worship is distinctively corporate, and that music, set within this corporate context, must involve the people. This principle has to do with nothing less than the fundamental nature and function of a choir. Theologically a choir ought to be thought of as the people, and the people ought to be thought of as the choir. But actually today in much Protestant worship the choir has come to be generally thought of as acting for the people, or—what is worse—on the people, so that the corporate character of worship through music is often lost. Chants, for example, are often sung only by the choir, especially in the free churches. Hymns are crowded out by anthems and solos. Perhaps one sees this theological error most clearly in the widespread custom of permitting the choir to steal all the "amens" in a service, thereby cheating the people of one of the great acts and privileges of Christian worship. For the Christian "amen" means much more than the Hebrew "so be it;" it has a profound, eschatological meaning fulfilling the Hebrew meaning. The mercy, righteousness, and truth of God to whose revelation and fulfillment the Jews looked forward, have been given us in Christ; in him the Messianic age has come; through his redemption we share even now in his victory and kingdom, and in that assurance we offer and seal our prayers.

But the corporate character of worship also involves the choirmaster's conception of himself and his office, and the heart of it is this: Do you conceive yourself in your work to be part of the worshiping community—the Church? Do you look on yourself first at a professional musician or as a minister, and do you realize that in the end your contribution will depend less on your technical competence than on your own religious devotion in making your music a sacrament of God's grace? We cannot expect that one who offers up music as a sacrifice through which God reenacts his salvation in Christ, can be exempt from the same religious and moral claims that are pronounced upon the clergyman and the people. Do you think that a leader of the apostolic church such as Saint Paul, for example, would have said that musicians are not entrusted with one of the diversities of gifts of the Spirit, as others are called to be teachers and pastors, and that musicians can be amiable Bohemians or temperamental prima donnas, exempt from the moral and spiritual claims of the Gospel just because they are musicians? I have often reflected on this while listening to anthems sung in a service, for many if not most anthems are prayers or rendered in the spirit of prayer; and as prayer offered by a clergyman or anyone else is infinitely more than technique. This is to say, your music will be sacred or not depending to a large degree on your own faith and character and devotion. And if you ask what difference these make if you are competent technically, I will reply with an analogy of the late Dr. Albert Palmer of Chicago, who has written that the difference is like that between the same music played on two different violins, one cheaply and carelessly made, the other a Stradivarius, mellow and beautiful in tone. What matters most and what sounds through is "the essential tone of the soul."



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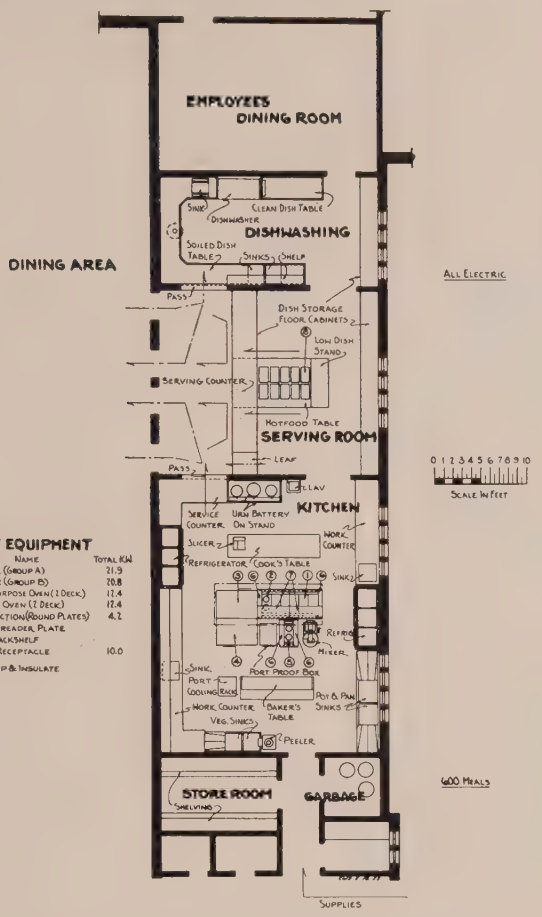
Typical Church Kitchens

(*From page 11*)



HOTPOINT EQUIPMENT

ITEM	QUAN.	CAT. NO.	NAME	TOTAL KW
1	1	HR67	RANGE (GROUP A)	21.9
2	1	HR67	RANGE (GROUP B)	20.8
3	1	HNG125	ALL PURPOSE OVEN (1 DECK)	17.4
4	1	HNG122	BAKE OVEN (2 DECK)	17.4
5	1	HR60	12" SECTION (ROUND PLATES)	4.2
6	4	P306	6" SPREADER PLATE	
7	2	P542	42" BACKSHELF	
8	10 *	Y210	PAN RECEPTACLE	10.0

* SET DOWN DEEP & INSULATE

LARGE CHURCH KITCHEN—600 MEAL LOAD

This plan is intended to show the application of semi-cafeteria serving facilities housed in a separate room. The facilities consist of a dual hot food table arranged at right angles to the serving counter and the necessary dish storage. Those waiting on tables to complete the service need not enter the preparation area.

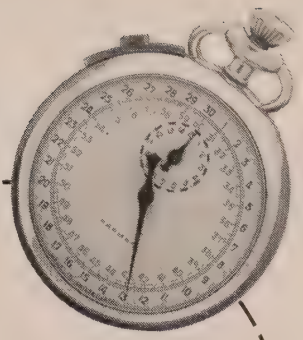
Complete cooking and baking facilities are provided in the kitchen. The general arrangement of the equipment was developed from the flow chart layouts which were illustrated on page twenty of the March issue.

Holding Double Services?

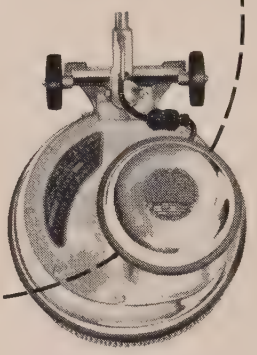
We are gathering data for an article on the use of double services in morning worship and in Sunday school. If your church is one of those which holds double services in either morning worship or Sunday school or both, will you help us? If you will send us your name and address we will return a questionnaire to you so that you can provide us with information about your program. This assistance will be very much appreciated. Send your name and address to:

The Editors
Church Management
1900 Euclid Avenue
Cleveland 2, Ohio

CLOCK 'EM AND SEE!



OFF-SET MOTOR WINS!



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It All Adds Up

(*From page 20*)

will be painted by professional painters from a later budget.

PLEASE!!! Help us carry out our promise to paint the church by offering your services on Saturday, May 7th. We are giving you this advance notice so you can set aside this date right now.

YES!! We hope your answer will be "YES" when we contact you in the very near future.

THANK YOU!!

Hopefully yours,

As a result thirty-three men, decked out in painters' outfits with little white caps and armed with ladders and paint brushes, were on the job, many arriving at 7:30 A.M. Nor did the women sit idly by. The Evening Unit served noon lunch of hamburgs, salad, cake, ice cream, rolls, and coffee, and also coffee in the morning and afternoon for all who desired it.

The spirit of the men was wonderful as they laughed and told jokes while applying the paint. Although there were many stiff bones, all had a feeling of a good job well done as they admired the lovely new look which the church had acquired through their strenuous efforts. And some of the men became acquainted with others they hadn't known previously. Truly the "do it yourself" has invaded the churches too.

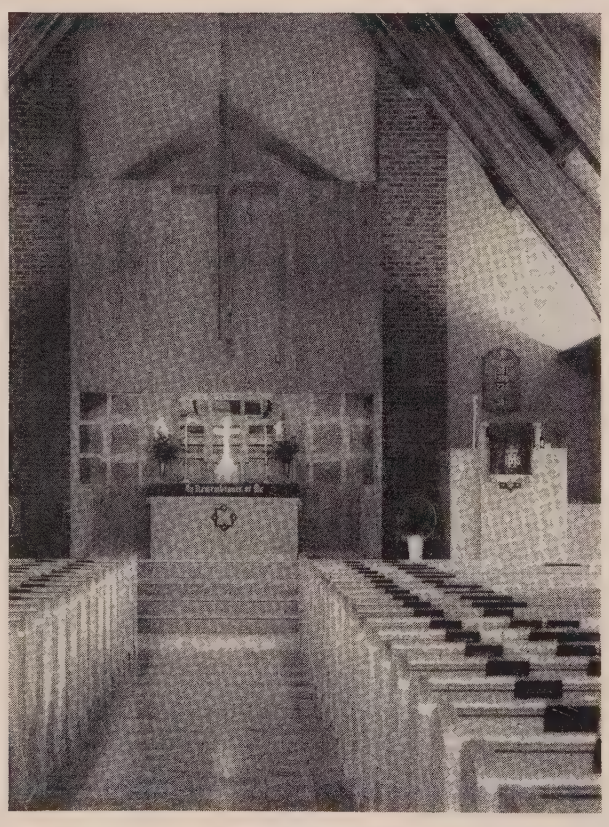
Come as You Are

If you belonged to the Canton Avenue Unit of the women's organization of the First Congregational Church, Milton, Massachusetts, you might be called for any morning to "come as you are" to a breakfast at one of the member's homes. Having secretly decided on a date, the president of the unit phoned several members that particular morning and arranged to have them call for others in their cars. What surprises and bursts of laughter as they discovered their prospective passengers in the shower, in bed, or decked out in some work outfit ready to scrub the floor or do the family wash. The rule was that each thing you changed or added cost you 10c. So, if you were in bed and slipped into two slippers and a bathrobe, put the comb through your hair, and added a touch of lipstick, it would cost you 50c. Since everyone paid 50c for her breakfast, your total would be $1.00. What a gay time everyone had as they viewed the others who were taken off guard with curlers, slacks without belts, minus shoes, partly dressed, etc. Pictures were taken for souvenirs. Unknown to anyone the hostess could record the conversation on a tape recorder and play it back for all to enjoy while eating breakfast.

The embarrassment at the breakfast hour, you may be sure, was terrific, but even more so when these beauties were delivered home at noon, still wearing their embarrassing morning attire. In this way the unit provided fun and fellowship and, at the same time, increased the treasury considerably. All, of course, felt sure they would not be caught napping again but promised to mend their ways and be always the glamour gal, even in the early morning hours.

Young People

The younger generation always attracts the fond parents, so when many youngsters are participating in a program, it usually results in a full house. One program which we attempted with primary children was built around the theme Children of Many Lands. Groups of children, garbed in colorful native costumes, sang and did the mo-



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tions of such original songs as the following:

My Trip

Soon a trip I shall be taking
To China and Japan;
Then I hope to ride a camel
Across the yellow desert sand.

I know I'll have to dress in furs
Up north in cold Lapland;
Then I'll see the snowy Alps
In the north of Switzerland.

A chorus of eight Dutch children sang the next song, while two in similar Dutch costumes each carried in one hand a large decorated basket of flowers and in the other a tulip which he tried to sell to each member of the chorus, as each walked in front of the children, keeping time to the music.

A Tulip

Will you buy a tulip, will you buy a tulip?
They're all for sale, you see.
Oh please buy one from me!
Will you buy a tulip, will you buy a tulip?

Will you buy a tulip, will you buy a tulip?
We've red and gold and blue,
Just everything for you.
Will you buy a tulip, will you buy a tulip?

Next, each of fourteen girls, carrying dolls from different lands, told about her dolls and the important strange customs in the lands which each represented. For variation, some recited poems while others sang songs about theirs. Following this, one girl in Hawaiian costume lighted up the faces of the audience with her masterful execution of the hula, and another, dressed as a French toe-dancer, gracefully presented the French ballet *Under the Leaves.*

While some children told interesting facts about the life and customs of their countries, others were acting out the parts. For example, one boy told about the importance and fascination of woodcarving while two lads in Swiss costume sat at the side of the stage carving dogs from wood. One boy related the story while showing his homemade television, made from a carton, with pictures he had drawn and colored about Arabs in a desert.

In the grand finale all children participated as they sang *Friends Around the World.*

Friends Around the World

We are little children
From around the world,
Who wish to be friendly
At school and church and play,
And we'll try to help
In every way we can.

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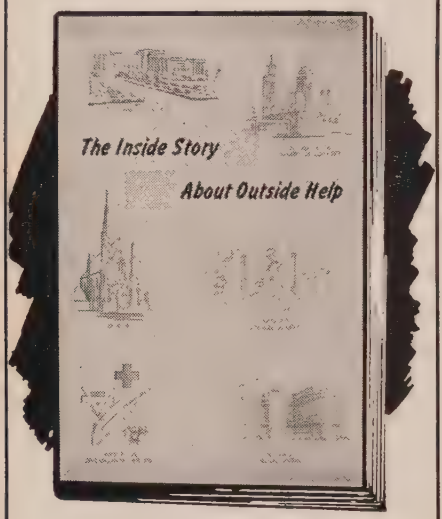

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In every way we can.

While singing they made a striking picture as they walked around the stage in a circle, each holding up his typical gift, for example, Dutch shoes, Chinese brass tray, Mexican basket, Japanese parasol, etc. The parents were not only most appreciative but also much overwhelmed by the ability their darlings displayed. This type of program could be used with church school groups or primary or junior clubs and an admittance charge could be made.

Concert and Festival

A pop concert and strawberry festival, sponsored by our Choir Associates and the Woman's Association, proved a delightful occasion. In a south sea island atmosphere, with the stage decorated with palm trees, palm leaves and branches of flowers, the senior choir members, dressed in colorful sport shirts and dresses, gaily sang many popular songs as solos, duets, quartettes, and choruses. To interest more people the junior choir also rendered the lovely melody *Dites Moi.*

The audience, sitting around candlelighted bridge tables in Huntington Hall, ordered refreshments from attractive menus—ice cream 10c, sundaes 30c, tea, coffee, or tonic 10c, cake 10c. The hall was well-filled and everybody felt he had had a glorious time.

Talent Show

A talent show oftentimes promises a hilarious time and can be used for a program of excellent entertainment on many occasions. One which we enjoyed followed a delicious chicken dinner for a charge of $1.50. For example, *Casey at the Bat* proved a notorious ball game. While one man read the familiar poem, others in baseball suits, somewhat antiquated to be sure, pantomimed the game with the batter using a much oversized wooden bat which he had made especially for this game, the pitcher putting forth strenuous fanfare efforts and the referee calling "Strike one!" On the sidelines the enthusiastic female audience, decked out in old fashioned garb, really kept us in gales of laughter with their antics. Other numbers included humorous songs and actions of both popular melodies and songs of long ago, as well as a variety of comedy acts. Knowing the participating talent made the show all the more interesting and humorous.

Hat Show

The hat show at the parish house of the First Parish Church of Canton, Massachusetts, one Monday afternoon in March made a special appeal to the ladies. The Mother's Club sponsored an afternoon tea when ten models displayed spring bonnets from a popular hat shop. Beforehand the models, from the Canton Club, described what clothes they would be wearing and the hats were fashioned to match these outfits. The commentator, besides drawing attention to the special points about the present particular styles, gave an informal talk between groups of modeling on the history and psychology of hats, dating back to the Egyptian hats of old. Afterwards, the women of the audience were given an opportunity to choose their Easter bonnets from a wide selection of hats without the necessity of going to the shopping area.

Following a most scrumptious meal the so-called glamour gals furnished part of the program. Six of us modeled the fur coats, hats, scarfs, and bags of our friends in the audience, imitating, in the clumsy way novices would do it, the modeling course one of the girls was taking. Beginning with one, two, three, pivot, we continued with the pose for the subway, how to sit and rise from a chair or sofa, six places to put your hands, the corrective exercises one should take to eliminate the accordian plaited neck, dowager hump, etc., and ending with a section of the ballet. Since we were anything but models, you can imagine the spectacle! Attempting this with men as the fashion plates should prove especially interesting.

Santa's arrival with a bagful of humorous gifts also provided much amusement. When he appeared, carrying his huge red bag, we all sang:

Tune—*Santa Claus Is Coming to Town*

Oh Santa has heard that you have been good,
So here he comes
As he promised he would.
Santa Claus is coming right now.

He doesn't like girls
Who try to him kiss;
In fact he prefers the bachelor bliss.
Santa Claus is coming right now.

Oh jingle, jingle, jingle!
Hurrah he's here at last!
I wonder if he's brought his pack,
And what on earth he has.

He has a surprise for you and for me,
So open your eyes
And get ready to see.
Santa Claus is coming right now.

As he opened his bag, first appeared a rolling pin with the following verse attached:

Sometimes a wife is misunderstood
Unless she uses a block of wood,

So when you've trouble driving it in
Just use this brand new rolling pin.

Then followed a miniature statue of the president with:

Whether or not you voted for Ike,
We hope by now you've learned to like
The man in the White House, Prexy dear.
We want you always to have him near.

Next was a tiny arm chair with:

When the days have been awfully rough,
And you go home a feelin' tough,
Just give your wife a great big kiss
And rest your weary bones in this.

This continued until the bag was empty and our curiosity was exhausted.

Ladies' Night

All the wives look forward to ladies night, a grandiloquent occasion, at the Men's Club of our church. After a sumptuous dinner, $1.65 each, of tomato juice, roast beef, mashed potatoes, peas, tossed salad, ice cream, cake, and coffee, we were privileged to enjoy an exciting trip, by magnificent colored slides, to Hawaii. The commentator, recently returned from Hawaii after taking more than 3000 pictures, made us fully realize that it was an ideal place to live or at least spend a vacation. The choice climate and scenic beauty of the country with its volcanoes, upside-down waterfalls, black sand which will not dirty your feet, gorgeous rare flowers, beautiful resort hotels, some natives doing the hula, others having a pig cookout when the pig is cooked in the ground, boating—all proved so fascinating, so interesting!

These are but a few of the many ideas which might be used. Besides the financial savings or additional income which they provide, they open the door to a unique kind of fellowship that develops when church members plan and work together to make the project a success. Indeed, it may well turn out that of the two assets of this kind of activity, the fellowship may prove more valuable than the financial.

A QUAKER PRAYER

I shall pass through this world but once.
Any good, therefore, that I can do
Or any kindness that I can show
To any human being
Let me do it now. Let me
Not defer it or neglect it for
I shall not pass this way again.

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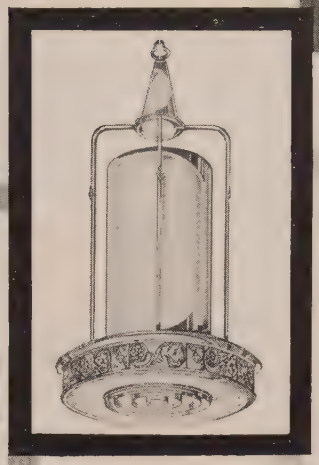

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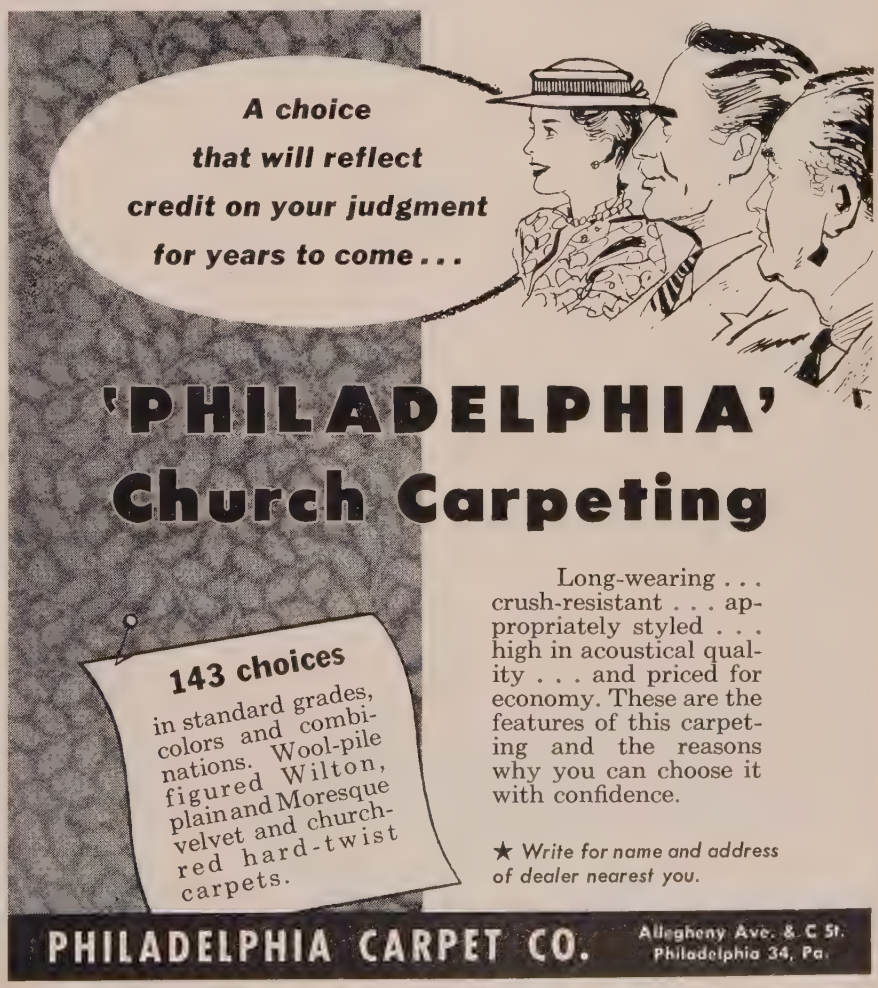
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Teamwork in Church Publicity

(From page 12)

Yet it was only by chance I learned of the baptismal service. I might never have heard of it, as I fail to hear of other newsworthy church events, until long after they have ceased to be news.

How can such a slip be avoided?

Send Church Bulletins

Since the first of the publicity clinics, the editors have emphasized the importance of sending weekly church bulletins to each of the papers. Little paragraphs in these bulletins, that have seemed of small consequence to the minister, have often proved worthy of pictures and feature stories in the three newspapers.

That the pastors are becoming aware of the importance of the bulletins, as a news source, is evident from the increasing number that are sent to the editors.

Whereas we used to receive no more than fifteen to twenty weekly, each of us now receives approximately 200, and the quality and quantity of the church news has increased proportionately.

Questions Frequently Asked

Perhaps, the questions most frequently asked by ministers at the clinics concern publicity help in organizing and carrying through building fund campaigns. Here is a sampling of questions and answers from the most recent clinic, which was sponsored by the Presbyterians.

Question: When should we first inform church editors of our plans?

Answer: As soon as the congregation has given its approval to the building fund and set the amount.

Question: Is there a chance for pictures to go with the announcement?

Answer: We're always on the lookout for good illustrations to go with the articles. Architect's drawings of the proposed project should be sent to all the newspapers. Also, talk with the editors about getting pictures of three or four lay leaders in your drive.

Question: Are you interested in progress reports during the campaign?

Answer: By all means. We believe it is of interest to the people of the community as well as to members of the individual church.

Question: In preparing copy for the dedication, would it be all right if we sent the same material to all three papers?

Answer: That's the easiest way to handle it and quite satisfactory. The editors will then pick out the points they wish to emphasize.

Question: Should we include anything apart from the cost of the new building, its facilities and the dedication program?

Answer: It's always well to furnish a short history of the congregation. Give details of its organization and, if it's an old church, tell of the various stages in its growth through the years. These are facts of interest to nearly everyone in the city.

Convention News

Another publicity problem that baffles many of the ministers centers in the handling of news from state and regional conventions.

What should they do if appointed to the publicity committee? How can they make sure of adequate coverage in the press?

In answering the question at the clinics, the editors recommend certain definite steps which, if followed, never fail to bring satisfactory results.

First, there should be an announcement of the meeting several months before it is to be held. Tell of its purpose and, if possible, give the names of the principal speakers. This should be followed with an article, a week or so before the meeting, giving the names of the local committee. A picture of three or four committee members, sitting around a table discussing plans, would be welcomed by the editors.

Finally, get in touch with the president of the group and the principal speakers and ask them to supply you with pictures of themselves (glossy black) and a 300-word summary of their talks.

If you have these pictures and releases, you should have no trouble getting plenty of space for your meeting in the local newspapers.

Other points stressed by the editors at the clinics include:

Give first and last names in all copy and make sure you have correct addresses.

See that a recent picture of your minister, taken within the past five years, is in each of the newspaper files.

Don't overlook the activities of lay people in your congregation. Let us know of anything they are doing to enhance the Christian cause in their church and in the community.

Keep us in touch with mission advances and any work that is done in behalf of refugee families.

In each of the clinics, the church editors refer to the 600 churches in the Greater Cleveland area. Obviously, they can't hope to visit all of these churches in less than three years. To bridge the gap, they suggest the ministers or their lay representatives come in to see the editors at least once a

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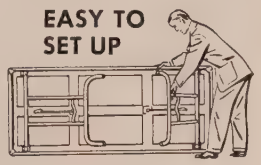

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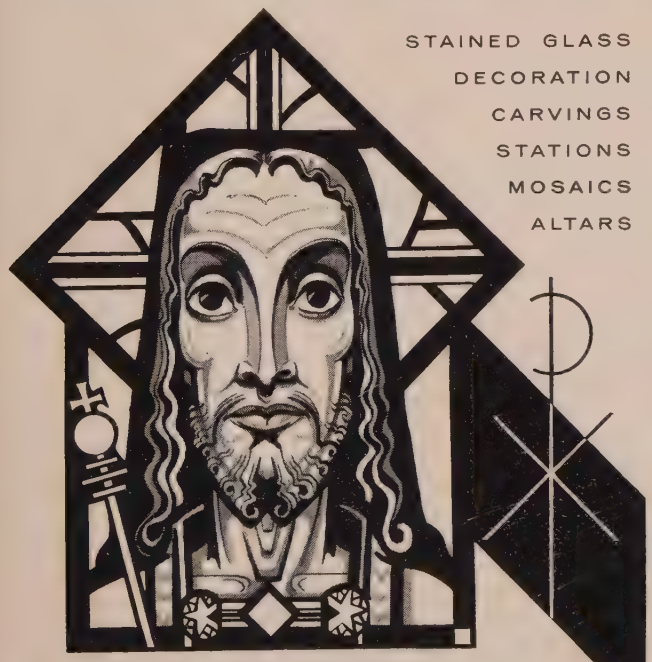

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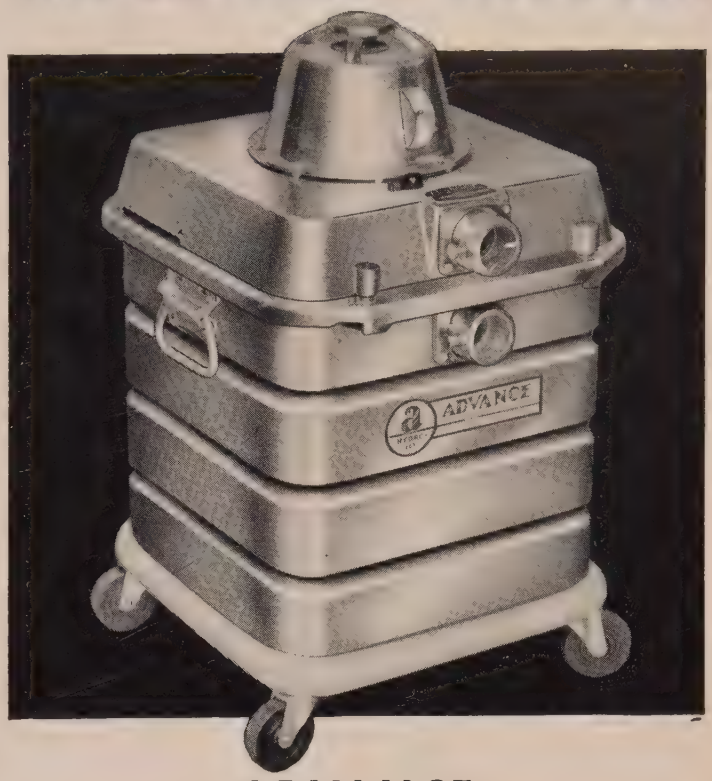

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WET—DRY

Industrial Vacuum & Blower

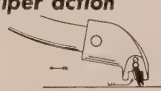
- *Exclusive new features give it a wonderful new ease of operation.*
- *Advanced engineering design gives it performance power you can depend on day after day.*

MAGIC AIR FLOW DESIGN with square container precipitates dirt, and gives 25% greater tank capacity. For factories, schools, restaurants, office buildings, here is a wet-dry vacuum cleaner with *super pickup power.*

SWING EASY UTILITY FLOOR TOOL

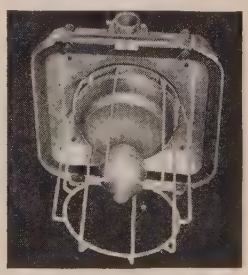
—with wiper action

Push stroke—insert in back position.



Pull stroke—insert pivots to forward position.

Cuts operator fatigue one-half, speeds work one-third.



EXCLUSIVE AUTOMATIC SHUT OFF

The metal ball rises with the water to prevent overflow. This shut off is completely mechanical and foolproof. The ball is protected by the wire cage, which also serves as a stand for the cover. Special shield baffles against overflow of heavy suds. By-pass design protects motor against moisture.

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ESTABLISHED 1914

The name "Unitype" has for 40 years stood for exclusive perfection and long faithful service.

OUTDOOR BULLETIN BOARDS

A wide selection of 40 sizes and models offered in beautiful bronze copper or oak. Lighted or unlighted. Complete boards from $90. and up.

Also copy boards only and letters to 5" high.

Fully descriptive 24 page catalog on request.

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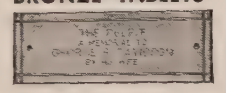

Many small sizes of perfectly machine engraved gift and memorial plates for marking various appointments . . . also larger sizes of cast bronze plates and tablets . . . all moderately priced.

Folder B-52 lists prices on over 150 sizes sent on request.

ILLUMINATED CROSSES

Impelling in Reverence
Beautiful — Inspiring
for Chancel or Altar
and Outside Wall
Hand fabricated of brass
Ask for Folder C-7

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Manufacturers of "Unitype" Products
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CRAFTSMANSHIP . . . in wood

Cathedral Craftsmen's pew bodies are completely factory assembled into continuous one piece units and represent the finest in church seating.

Designers and builders of finest custom built chancel furniture.

For illustrative folder write to

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WAUKESHA, WISCONSIN

year. In this way, they can discuss future events and decide how they may be handled to the satisfaction of all concerned.

A final question concerns the chief value of the clinics. Everyone seems agreed that they have been most helpful in strengthening the bond of fellowship between the minister and the church editor. Through their joint meetings, each has come to a deeper appreciation of the problems of the other. Each has a sense of dependence upon the other. They realize they can only obtain the best results by working together as a team. That, as I see it, is the main value of the church publicity clinics.

Unusual Groundbreaking Ceremony

(From page 13)

earliest, and pausing at each name while those who had joined the church during that pastorate took their places at the ropes. Small children took their places with their parents. When all were in place, the minister gave the signal to "pull together for the glory of God," and the furrow was turned down the length of the cross.

The ceremony ended as the congregation gathered around the cross they had plowed into the ground to sing the *Doxology*, and the minister pronounced the benediction.

Many times after that day, as groups of members watched the bulldozers dig the excavation and the masons lay up the walls, they have reminisced about the groundbreaking ceremony and have said, "Remember when *we* plowed that cross!"

SERVICE OF GROUNDBREAKING

OPENING SENTENCES: Spoken by the Minister

INVOCATION: Offered by the Minister

HYMN: "Faith of Our Fathers"

RESPONSIVE READING

Minister: Whosoever heareth these sayings of mine and doeth them, saith Jesus, I will liken him unto a wise man who built his house upon a rock.

People: And the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not, for it was founded upon a rock.

Minister: And everyone who heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, who built his house upon the sand.

People: And the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell; and great was the fall of it.

Minister: Sow to yourselves in righteousness, reap in mercy.

People: Break up your fallow ground for it is time to seek the Lord, till he come and rain righteousness upon you.

ANTHEM: "We Would Be Building" —Sibelius

LITANY FOR THE BREAKING OF THE GROUND

Minister: That the faith of our fathers may be remembered and within us continued, and caused to shine:

People: We break this ground.

Minister: That by thought, word, and by deed we may more abundantly serve our Lord and fellow man:

People: We break this ground.

Minister: That we with joy may learn of his love and come to teach others of his great saving power:

People: We break this ground.

Minister: To the glory of God, in the love of Jesus Christ our Lord, and by the grace of his Holy Spirit:

People: We break this ground.

All: Bless us this day, O Lord, and guide us in thy straight paths, that what we here begin may be all to thine honor and glory, both now and forever. Amen.

Minister: Then shall the spade be put into the ground and the ground be broken, and we shall know that a good work is well begun.

BREAKING OF SOD BY THE OFFICERS (The charter member, building committee, officers, and denominational representatives shall turn sod in a line representing the arms of the cross.)

BREAKING OF SOD BY THE CONGREGATION (The church school staff, members, and friends shall take their places at the ropes of the plow in the order in which they joined the church as the roll call of pastors is read. Then, guided by the minister, a furrow shall be turned representing the upright of the cross.)

THE DOXOLOGY

THE BENEDICTION: Spoken by the Minister.

Gospel Via Tape

Laura S. Emerson

LAURA S. EMERSON

Miss Emerson is Associate Professor of Speech at Marion College. The daughter of a minister, she has taken graduate work in speech at Wisconsin University. She has worked a great deal with youth.

THE ministry of the College Wesleyan Methodist Church of Marion, Indiana, has been greatly extended since the worship services have been recorded on tape and taken to the various shut-ins weekly.

It all started with the Fisherman's Club whose members sought new methods of personal contact. Through individual gifts, sponsored by the pastor, George Failing, sufficient money was raised to purchase a tape recorder. Long playing tapes of 1800 feet at slow speed will preserve an hour and a half service if necessary. One microphone was placed in front of the pulpit stand, and another near the organ. Since the recorder itself was located just outside the pulpit door near the choir entrance, its operation in no way disturbed the congregation, though the choir members had to be warned not to trip on the cord!

Main emphasis was placed upon recording the music and the sermon. Announcements, prayer, and offertory could easily be omitted by disconnecting the mike. Bob Fisher, college sophomore preparing for the ministry, was appointed to make the recordings and to share them with sick members of the congregation.

After contacting an interested listener by telephone, he took his recorder to the home and played back an abbreviated program of music, scripture, and message. This ministry of the gospel via tape keeps him busy throughout the week as well as on Sunday afternoons.

No longer are the programs limited to church visitation. Two nursing homes now eagerly await the recorder visitant. Results are encouraging.

Take a lady in one of the nursing homes. Sullen, disappointed, neglected by her own people, she conversed very little with the Home Department visitor. But after Bob called with his recorded service, all changed. At the next call of the Home Department superintendent, she threw her arms around her, and smilingly acknowledged she was counting the time till the next taped service. Yes, she was reading her Bible and the *Upper Room* and the Sunday school literature. Life was more meaningful. She is only one of several who have found spiritual uplift in this new ministry.

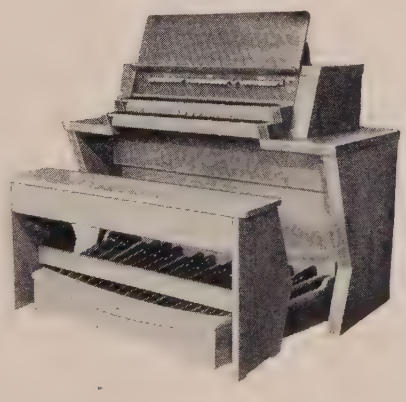
These contacts make a friendly opening wedge for the calls of the pastor or his assistant. Young Bob is gaining valuable experience in meeting strangers and sharing the good news. He anticipates the use of another recorder to duplicate the blessings of the gospel via tape.

a new
practice organ . . .

striking contemporary design
incomparable performance
unmatched construction

ANALYSIS

MANUAL NO. 1	16 ft. Quintaton	97 pipes
16 ft. Quintaton	8 ft. Rohrflote	85 pipes
8 ft. Quintadena	11 rnk. Mixture	146 pipes
Rohrflote		
4 ft. Quintadena		
Rohrflote		
2⅔ ft. Nazat		
2 ft. Quintflote		
11 rnk. Mixture (19-22)		
MANUAL NO 2		
8 ft. Quintaton		
Rohrflote		
4 ft. Quintadena		
Rohrgedeckt		
2 ft. Waldflote		
1⅗ ft. Larigot		
11 rnk. Scharf (26-29)		
PEDAL		
16 ft. Quintaton		
8 ft. Quintadena		
Rohrflote		
4 ft. Quintadena		
2 ft. Blockflote		
11 rnk. Mixture (12-15)		



Your inquiry is invited.

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Have budget troubles? Can't obtain enough tables? Let Mayline show you how to buy basic equipment now and add completing units later, ease budget strain.

C-7703B is complete table. Units can be purchased separately. Buy basic table C-7703. Later add board storage unit C-7720; finish with drawer unit C-7721. Or, buy table C-7702. May we quote prices!

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C-7703 B DRAFTING TABLE

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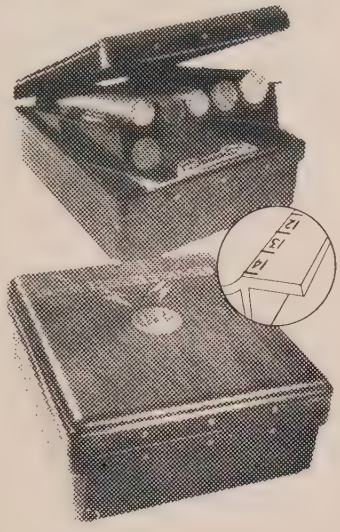
Quick cash handler!
"CASH-A-FLASH"



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Is Your Church Air Conditioned?

(*From page 9*)

In some churches the system has grown, unit by unit, through the years until it looks like a gerrymandered congressional district. Take the Centenary Methodist Church, Chattanooga, Tennessee. The sanctuary is served by one fifty-ton unit, the installation of which cost $16,142. The fellowship hall has two twenty-five-ton units of a different make. The dining room has two units, one of five-ton capacity, one of seven-and-one-half-ton capacity. The committee room has one five-ton packaged unit, the chapel and parlor a fifteen-ton unit. In addition to these there are several individual units placed by church school classes in their own classrooms. The church has a minimum of $45,000 invested in these various units.

Cost of Installation

The churches which responded to our inquiries represented a wide variety in membership and buildings. There is, of course, a definite relationship between the cubic feet of space to be treated and the cost of installation and maintenance. The Presbyterian Church at Gurdon, Arkansas, has a seating capacity of two hundred people. They have found that one packaged unit with a capacity of five tons takes care of their needs. The installation of the unit cost $1500, and it uses about ten dollars per month in electric current during the summer season.

In contrast to that, the First Baptist Church of Jackson, Mississippi, which paid $250,000 for its installation, estimates the annual maintenance at $10,000. This, I assume, includes maintenance service and electric power. It has a two-hundred-ton capacity. Another large installation is in the Covenant Presbyterian Church, Charlotte, North Carolina. The cost for the installation to serve a total capacity of three thousand persons was $157,500. It has two units, one of fifty tons and one of one hundred and twenty tons. The cost of maintenance, $1200 per year, does not include the public utility bills. Rather it is a contract price under which the manufacturer gives service for the year.

Here are the extremes in installations as reported to us. In-between these prices are many variations, both in cost of installation and in maintenance costs. It costs a lot of money to cut through brick and stone and install air ducts through the building. If a church building is already using hot air heat, the cost can be cut in half by using the already existing air passages. If you heat with steam or hot water, the installation cost is much greater.

Here, picked almost at random, are some of the figures of cost.

The First Methodist Church, Lubbock, Texas, installed a fifty-ton system which has as the basis stored, chilled water. The cost was $50,000; the annual maintenance, $1,600.

Trinity Methodist Church, Snyder, Texas, had installed ducts for hot air heating. The cost of the cooling and ventilating system was $10,000 for a seating capacity of twelve hundred. The annual cost of maintenance is but fifty dollars. Public utility charge for current and water is $1500.

Fourth Avenue Methodist Church, Louisville, Kentucky, uses several units which total fifty tons. They were installed for $19,000. Cost of maintenance, outside of public utilities, is seventy-five dollars per year.

Immanuel Lutheran Church, Oklahoma City, Oklahoma, installed a twenty-two-ton unit for a church to seat two hundred and thirty. The cost was $3700; annual maintenance cost, $200.

Centenary Methodist Church, Winston-Salem, North Carolina, installed a fifty-ton system for $22,000, with an annual upkeep of $100 to $200.

High Street Methodist Church, Franklin, Virginia, installed a packaged ten-ton unit at a cost of $4000, and reports its annual maintenance cost at $250. Its seating capacity is two hundred and fifty.

The First Baptist Church, Helena, Arkansas, installed a twenty-two-and-one-half-ton system for $6000, and reports a new low in maintenance cost of twelve dollars per year.

Some explanation of the variation in costs may be helpful. We have mentioned the saving when hot air ducts have already been installed. There are, likewise, considerations which influence maintenance costs. Most dealers offer a service contract at a stated figure. In some instances it includes parts, if necessary; in other instances, it does not. It seldom includes the filters necessary which in a large installation may reach $100 per year.

Every system uses electric current; some use water as well. In this instance there are bills from two public utilities.

There is no doubt that the cost factor is a real one. I have two interesting incidents to show this. At a meeting of church business managers in Lake Junaluska last summer the question of the cost of air conditioning was discussed. Mrs. Lee C. Holloway, executive secretary of the First Methodist Church of Montgomery, Alabama, told of the blow given the church budget because they had not pre-figured the cost of cooling the church for weddings. She said that it cost one hun-

dred dollars to cool the church for a wedding. This had not been projected in the pre-installation figures.

Church Street Methodist Church, Knoxville, Tennessee, is one of the great churches of the country. Mr. George H. Smith, the business manager, has written me about their problem. He says:

> We have not installed air conditioning equipment but are toying with the idea. It is my personal thinking (and the matter is very controversial in our church) that it is both costly and expensive in churches in East Tennessee, since we have so few Sundays when the weather is hot. I figure the cost here per service (including depreciation) to be right at $200.

I have recently had a letter from the minister of a large church near Detroit, Michigan, which has been trying to meet its own needs. They find that on the average the church will have but three or four Sunday mornings a year which are intolerably warm. This is a church which can well afford the best system available, but it is debating the wisdom of spending the money for the short time the cooling is needed.

Unquestionably churches have a peculiar problem in this matter. The larger part of the average church building is the worship unit, sometimes called the sanctuary. This is used but a few hours each week. There is a striking unbalance between the cost of an air conditioning system and the number of hours per week it is being used. There have been attempts made to meet this by chilling water in advance of need, then storing it until it is used. This permits smaller compressors with corresponding less cost.

Most People Like It

Our questionnaire carried as the final question: "Is it worth the cost?" Now keep in mind that the installations represented in the survey ranged from a few hundred dollars to many thousands of dollars. Every minister replying to the questionnaire, with the exception of one, replied, "Yes." The one church which questioned the investment was, of all things, located in Miami, Florida.

I can give two more details regarding this survey, which I admit is inadequate because it seems to be a sectional affair. The churches which submitted their experiences spent an average amount of $27,499 for their installations. The average capacity of the systems as installed is fifty-four tons. From this, however, don't try to figure out what a good installation will cost your church. There are too many factors involved to give a dogmatic scale.

Monroe FOLDING BANQUET TABLES

WITH COMPLETELY FINISHED TOPS Can Be Used Without Tablecloths

Write today for new catalog showing 58 models and sizes of Monroe Folding Tables.

NOW, Monroe Folding Banquet Tables, at no extra cost, are offered with completely finished tops, highly resistant to most serving hazards. May be USED WITHOUT TABLE CLOTHS, if desired. Also available in Formica and Ornacel special color and pattern types. Write for catalog with direct factory prices and discounts to religious and educational institutions, clubs, lodges, etc.

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MONROE TRUCKS

For Folding Tables and Chairs

Transport and store your folding tables and chairs the easy, modern way on MONROE Trucks. Construction of Transport-Storage Trucks permits maneuverability in limited space. See Catalog.

Complete Line of Folding Chairs

THE MONROE CO. 60 CHURCH STREET **COLFAX, IOWA**

239 Years of Service

Father knows best

"It is a contract that no company can come anywhere near competing with. . . . This is the most wonderful investment and protection I ever saw. . . . Just think, if you do not use the dividends, when you get to age 65, you will get back more in cash than the face value of the policy. Yes, this is a wise investment as well as good protection."

So run the verbatim comments of a father writing to his Seminary student son who had requested his parent's opinion of a plan submitted by The Fund.

The father, after consultation with his own insurance agent, wrote "Yes, by all means get this if you can."

Other wise sons who are interested in a profitable investment should write to:

PRESBYTERIAN MINISTERS' FUND

ALEXANDER MACKIE, President

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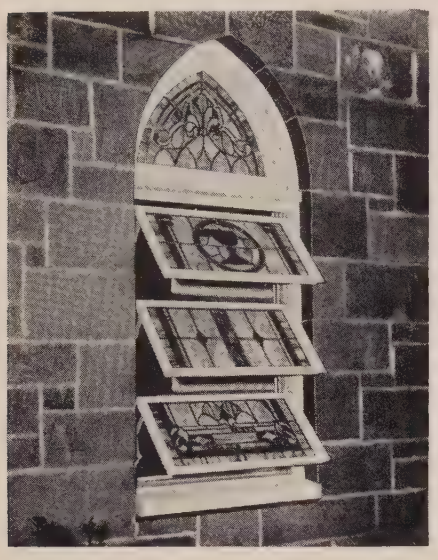
1717—Two hundred Thirty-nine Years—1956

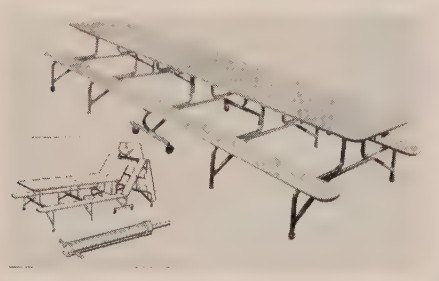
NEW PRODUCTS for CHURCHES

Use the coupon on page 45 to obtain further information about New Products items.



AWNING-TYPE STAINED GLASS WINDOW

A new type of window announced by Woodco Corporation conbines the need for ventilation in the church with the desire to retain the aesthetic beauty of the stained glass window. Both needs are filled by setting the stained glass in an awning-type frame. The installation illustrated above is from the Wyckoff Reformed Church in Wyckoff, New Jersey. No. **6551.**



FOLDING LUNCHTABLE

A new hydraulic device enables this portable folding lunchtable to set up "practically by itself" says the manufacturer, Haldeman-Homme Manufacturing Company. You simply unlatch it and the fourteen-foot table with benches unfolds gently, quietly, and quickly into place by itself, providing seating for up to twenty-four people. Rapid conversion of any floor space into lunchroom with a minimum of time and labor is achieved. Other features include casters for ease of mobility, high pressure plastic laminate tops and benches, choice of five colors, and heavy duty steel tubing understructure. No. **6552.**

LAWN WATERER

Ease and economy of pumping water from a shallow well, pond, lake, or stream for lawn sprinkling is the topic of a leaflet offered by Hypro Engineering, Inc., manufacturers of roller and rubber impeller pumps. The leaflet shows photographs of the unit and drawings of the pump doing various sprinkler jobs. Complete product specifications, uses, and advantages of the pump are listed. The lawn waterer is available as a complete unit or as a pump alone which can be attached to the user's own motor. Diagrams showing how to make this attachment are included in the leaflet. No. **6553.**

ASPHALT TILE COLOR CHART

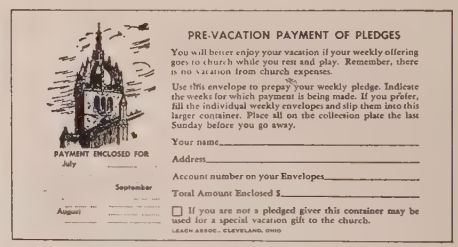
The 1956 Asphalt Tile Color Chart has just been issued by the Asphalt Tile Institute. This annual chart indicates what colors and patterns are available in each of ten major manufacturer's lines, and also shows the various tiles that give the same color tone or effect. Listed are 26 regular plain and marbleized colors plus terrazzo and cork patterns. Single copies of the chart are available without charge. No. **6554.**

FOLDING TABLE LEGS

A new type of metal folding legs which can be used as replacements for wobbly fixed table legs or for assembling new tables, is announced by A. B. C. Metal Products Company. Made of 1" heavy gauge steel tubing, this leg is designed to support 1500 pounds, and is equipped with double action safety locks to prevent accidental folding. Easily installed with only a screwdriver, tables equipped with these legs can be easily folded and stored and easily set up again when needed. No. **6555.**

DRY PICKUP VACUUM

A new, inexpensive, light-weight vacuum cleaner for dry pickup is announced by Multi-Clean Products, Inc. Suction is created by a two-stage turbine which develops a 66-inch water lift at the end of a 1½-inch hose, 8 feet long, with closed orfice. The all-welded steel tank has a capacity of ½ bushel. Equipped with a ½ horsepower motor and a 30-foot, 18-gauge, 3-conductor cord made of non-marking rubber. Weight is only 29 pounds, moves easily on swivel-type casters, is 21¾" high and 14¼" wide. No. **6556.**

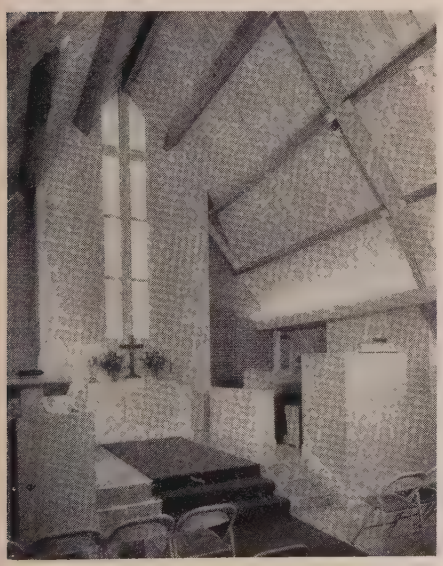

PRE-VACATION PAYMENT OF PLEDGES
You will better enjoy your vacation if your weekly offering goes to church while you rest and play. Remember, there is no vacation from church expenses.
Use this envelope to prepay your weekly pledge. Indicate the weeks for which payment is being made. If you prefer, fill the individual weekly envelopes and slip them into this larger container. Place all on the collection plate the last Sunday before you go away.
Your name
Address
Account number on your Envelopes
Total Amount Enclosed $
If you are not a pledged giver this container may be used for a special vacation gift to the church.
PAYMENT ENCLOSED FOR
July
August
September

PRE-VACATION PLEDGE ENVELOPE

This envelope, manufactured by Leach Associates, is designed to help the church in asking members to prepay their weekly pledges to the church before they leave for a vacation period. Space is provided on the outside of the envelope for the church member to indicate the Sundays for which he is to be away from the church. The 3½"x 6½" envelope is large enough so that the regular weekly filled envelopes can be slipped inside. Its use assures the church of having a steady income to meet expenses during the so-called dry summer months. No. **6557.**

FOLDING CHAIR

A newly designed folding chair is announced by American Seating Company. One of the outstanding new features is a seat which folds independently of the chair, enabling closer back-to-back spacing with a resulting increase of auditorium capacity by nearly one-third. Available in a wide range of frame colors and upholstery colors and materials. Back panels may be either plain or upholstered. Seats may be metal, plywood, padded, or upholstered. Many accessories, including kneelers, cup holders, book racks, and storage trucks are available. No. **6558.**

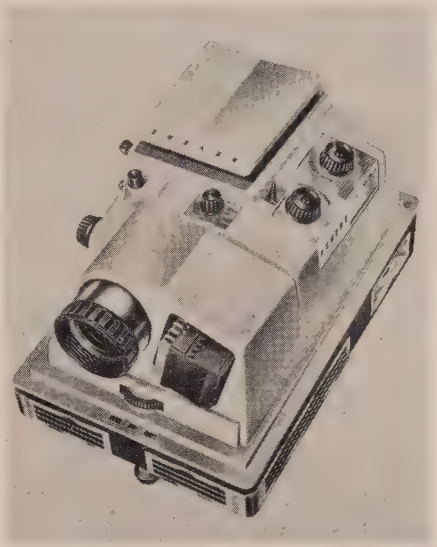


PLYWOOD PANELING

Fir plywood paneling has been used extensively in the chancel of Park Hill Congregational Church, Denver, Colorado. The material used for the pulpit, lectern, altar, and rail and backdrop surrounding the altar is ¼-inch and ⅜ inch "Plypanel" fir plywood paneling. Economy and speed of application make plywood useful for wall paneling, sheathing, floor and roof decking, and siding. No. **6559.**

DEVOTIONAL NAPKINS & PLACE MATS

Napkins and place mats imprinted with a religious motif are available from Cowman Publications. The white scalloped edge napkins have art designs in full color on general religious themes and special seasonal and wedding designs. The place mats are printed in golden brown and forest green on attractive, sound-deadening linen finish paper—assorted, four of each design to a package of twelve. No. **65510.**



AUTOMATIC SLIDE PROJECTOR

A new fully automatic slide projector is announced by the Revere Camera Company. In addition to containing all the features embodied in the well-known Revere model 888, this model, the 888-D shows 35 mm., bantam, and 1½″ x 1½″ transparencies in all type mounts, intermixed. Popping is said to be practically eliminated, and the need for refocusing cardboard mounts greatly reduced in this model. The projector is equipped with a 5″ Wollensak Anastigmat F/3.5 coated lens and a 500-watt lamp. Comes complete with carrying case, viewing screen, extra condenser, cord, and 7 magazine trays. No. **65511.**

DON'T FORGET YOUR NAME AND ADDRESS

When using the coupons on page 45 to request additional New Product or Advertiser information, be sure and give us your name and address. Many requests each month are not filled because the writers do not tell us who and where they are.

JUNE 1956
NEW PRODUCTS INFORMATION

Please circle the code number of the New Products in which you are interested. Mail the coupon to:

CHURCH MANAGEMENT
1900 Euclid Avenue
Cleveland 15, Ohio

6551	6556
6552	6557
6553	6558
6554	6559
6555	65510

65511

Name .....
(PLEASE PRINT)

Address .....

Church .....

JUNE 1956
ADVERTISER INFORMATION

Please send additional information on the items listed below. Give name of manufacturer and page number.

CHURCH MANAGEMENT
1900 Euclid Avenue
Cleveland 15, Ohio

Page No.	Name of Manufacturer

Name .....
(PLEASE PRINT)

Address .....

Church .....

FOR COMPLETE INFORMATION
ABOUT ITEMS ADVERTISED IN THIS ISSUE
SEND THE COUPON ON PAGE 45
TO CHURCH MANAGEMENT

FOR COMPLETE INFORMATION
ABOUT NEW PRODUCTS
SEND THE COUPON ON PAGE 45
TO CHURCH MANAGEMENT

The fourth of a series on the healing ministry of Jesus

Healing as Release

J. Edward Lantz

WE have seen that faith played a vital part in the healing of the leper. Now let us consider another incident of healing performed by the great physician, the healing of the man who was deaf and dumb. (Read Mark 7:31-37, RSV.)

This man could neither hear nor talk. Very likely he had been that way from birth. Think what a handicap it would be to never have spoken a word in your life, nor even to have heard one spoken by someone else.

Life on that scale would be pretty empty for most of us, as indeed it was for this man. His friends had to bring him to Jesus. He could not come by himself. He was too helpless and uncommunicative. They brought him to Jesus and besought Jesus to lay his hands upon him. And Jesus did. He took him aside from the multitude, perhaps to save the man from embarrassment, or perhaps to give the healing greater spiritual significance. It seems Jesus was always concerned about making his healings have a spiritual impact upon the minds and souls of his patients, as well as restoring their bodies to health.

Anyway, Jesus took this man aside from the multitude to give him personal treatment. He put his fingers up to the man's ears, perhaps to communicate to the man that he was going to do something to his ears. This was likely the only way Jesus could make him understand. Then he spat, and touched his tongue. This was likely Jesus' way of telling him that he was going to help him to talk. Jesus touched his ears and tongue, those organs that weren't functioning properly. Next he looked up to heaven and said, "Be opened." And his ears were opened and his tongue was released, and he spoke plainly.

"And he charged them to tell no one; but the more he charged them, the more zealously they proclaimed it. And they were astonished beyond measure, saying, 'He has done all things well; he even makes the deaf hear and the dumb speak.' "

Have you ever thought of healing as release from that which keeps you from being the kind of person you want to be? Well, that's what healing is. It is release from that which restricts you. If you are released from the hold of certain germs, then you are well. If you are free of polio germs, for example, then polio has no power over you because you are released from its ability to harm you and restrict your activity. Likewise, with every type of germ.

This is true also with those afflictions which are not caused by germs but rather by accidents, inherited deformities, and impediments. If somehow, you can be released from those things which restrain you from enjoying health and happiness, then you are well.

This is true not only physically, but also mentally and spiritually. If we can be separated from those forces which pollute us, then we become normal mentally and wholesome spiritually.

This man's tongue was released. He could talk. He could hear. A whole new life had been opened up to him, infinitely more worthwhile and glorious than he had ever dreamed it could be. And what did he have to talk about? One thing, the praise of the great healer who had helped him!

What better thing is there to talk about after all? What better thoughts to listen to? If all of us could be freed from saying mean things, or even inconsequential things, just think how much evil gossip we would be released from! And if our ears didn't hear all the sordid tales and woes of the world, think how much less power they would have over us!

Our bodies are healed when they are released from affliction and disease, and our spirits are healed when they are freed of sin and evil. Jesus Christ can heal our bodies, but what is infinitely more significant, he can heal our souls. He can touch you and me today, and release us from the power of sin.

In closing, let me cite the passage Jesus read from the book of Isaiah in the synagogue:

> The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.

Why Don't Clergymen Study Advertising?

(*From page 8*)

ment, and society expect?

Despite the deluge of preaching, the typical Protestant is poorly informed about religion and its application to modern life. This is partly his own fault, but in a quarter century of churchgoing he is exposed, unless his church enjoys superior leadership, to precious few new facts or ideas. He should not be offered ready-made solutions to be accepted blindly, but he can be offered facts and ideas which he can use. Suppose these facts and ideas are "matched up" to his needs every Sunday. Even allowing for considerable forgetting, what a treasure the churchgoer would accumulate in a lifetime!

More emphasis seems to be given to the merits of a short sermon than to the importance of an informative and meaningful one. If the "matching up" is done skillfully, the length of the sermon is relatively unimportant. The impatient listener who mutters to himself, "Is it only five minutes to twelve?" now exclaims, "He ran ten minutes overtime and I could hardly believe it." The congregation is now ready for adult education and discussion groups on religious and social problems. Such groups are a far cry from the old midweek prayer meeting which disappeared because it failed to interpret what the church had to offer in terms of contemporary needs and desires.

Communication of Ideas

Advertising is very much concerned with the problem of communication of ideas. Often advertisements are pretested scientifically before publication in order to determine which of several advertisements—each prepared by an expert—is more likely to persuade a logical prospect to buy. One wishes there might be a simple method of pretesting sermons in a laboratory-type situation (the testing methods used in advertising approach that), but at least past successes and failures may be analyzed to isolate the most potent elements.

Tests of advertising effectiveness have indicated that mob preachment, however beautiful the language, is far less effective than a sincere appeal to the individual. Though the message may be broadcast to millions, it fails to communicate effectively unless the writer or speaker talks to but a single individual.

Many advertising writers consciously write, as if in a letter, to a single person—perhaps a real person, perhaps a composite individual visualized from research data and personal contact

BEAUTIFY YOUR CHURCH NOW

with economical, superbly designed quality church furniture by National. *WRITE TODAY FOR OUR COMPLETE CATALOG*

National CHURCH FURNITURE CO.
821-23 Arch Street, Philadelphia 7, Pa.

PETRO MOORE FOLDING TABLE LEGS
solves your storage problems economically!

Write for Special Catalogue and prices Today!

NOW $8.95 PER SET

SPECIAL CHURCH DISCOUNT OF 10% ON ORDERS OF 6 OR MORE SETS.

- ★ Complete with screws for easy installation
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- ★ Cannot collapse when open
- ★ Can be used to replace broken table legs
- ★ Nothing to adjust – merely place on bottom of table and install
- ★ No gadgets to break
- ★ Can hold 1500 lbs.
- ★ Used by thousands of Churches

PETRO MOORE FOLDING BANQUET TABLES AND WOOD AND STEEL FOLDING CHAIRS

Send for sample of **PETRO MOORE FOLDING TABLE LEGS** – No obligation. #L172 for tables 66" or longer, 24" to 42" wide.

Adams Institutional Supply Corp. Tel. RA 8-7729
Box 86, Broadway Station, Long Island City 6, N. Y.

Please ship me prepaid a sample set of standard size L172 (66" or longer x 24"—42" wide) at $8.95 per set. Legs also made for larger tables—send for catalogue and prices. If not completely satisfied return set, charges collect with no obligation. A

Name..... Tel. No.....
Church.....
Address.....
City..... Zone..... State.....

ADAMS INSTITUTIONAL SUPPLY CORP. Box 86, Broadway Station, Long Island City 6, N. Y.

Complete
STAGE EQUIPMENT

- cycloramas
- window draperies
- stage curtains
- stage hardware
- asbestos curtains
- motor controls
- lighting equipment
- dimmers
- steel tracks
- scenery
- stage rigging
- velour rope railing

20 years of experience manufacturing, installing, and servicing stage equipment for churches, schools and institutional auditoriums.

REQUIREMENTS FOR QUOTATIONS

1. Width and height of proscenium
2. Height from stage floor to ceiling.
3. Depth of stage.
4. Width on stage.

Upon receipt of measurements, samples and price will be mailed upon request. For descriptive literature, specify circular No. 300

ART CRAFT
THEATRE EQUIPMENT CO.
11 WEST 36th ST. NEW YORK 18, N.Y.

Put them in Your church Now!

LAKESIDE
Heavy Duty Carts

All the extra strength and extra features you'll ever need are built right in by LAKESIDE Sturdy stainless steel construction ... easy to handle, easy to clean. Dozens of uses for you!

Model 411 (left) $48.00
Model 422 (center) $53.00
Model 526 (right) $59.00

All Prices List . . . FOB Milw.
Slightly Higher in West.
See your jobber now!

LAKESIDE MFG. INC.
1961 S. Allis St., Milwaukee 7, Wis.

with the market. It would seem that clergymen should do this too, yet often the clergy (a) talk to each other instead of to their congregations or (b) talk to the people who aren't there and will not hear the message.

Mass circulation is the advertiser's temptation; the edifice itself and the ritual are the minister's temptation. Church architecture and ritual, although meaningful in terms of worship, make it easy for the minister to pontificate from on high. Somehow he must find a single person to talk to!

If the minister wishes to make a simple test of how well he communicates he may ask a competent critic—perhaps a teacher, journalist or other professional person—to hide in the balcony, take notes on the sermon and reduce these notes to a 250-word summary of the message. This procedure doesn't measure audience recall of the level of inspiration, but if the critic's summary says very little, the minister has fed his flock poorly. While he is about it, this critic might well make a time and motion study and a general inspection of the service, including housekeeping details, the adequacy of the music, the preacher's voice, the cordiality of the ushers, etc., as seen by a "stranger within the gates." All these factors communicate, for better or worse.

Enlightened Self-Interest

Advertising appeals to self-interest; it is perfectly legitimate that preaching should also do so. Christ did this. He told fishermen where to cast their nets and promised to make them "fishers of men." The letters of Paul also show a keen appreciation of the needs and desires of men. Many best known modern preachers likewise appeal to the self-interest of their listeners.

But do all clergymen follow these examples? No. "Give to the church because you must" or "because the church needs your money" is a weak appeal, but many use it. For greater effectiveness, appeal to self-interest. For example, "Give in order to be blessed in the giving for 'where your treasure is there your heart is also.'" Or paint a picture of the benefits which the giver brings into existence. An overseas foster child leads a happy life and is forever grateful to you for your gifts. How little you gave up in terms of other satisfactions to obtain this greater satisfaction. Besides you cut down your income tax!

In any appeal to self-interest, satisfactions are offered for sale. The satisfactions the church offers compete with a host of other satisfactions. In the business world "knocking the competition" is considered poor sportsmanship and poor business. Unfortunately some clergymen "knock the competition" unmercifully, implying that material pleasures are wrong in themselves. Instead of "knocking," it is better to admit there are other worthwhile satisfactions, but emphasize the merits of your own proposition. Do so in specific, common, everyday terms.

The advertising writer often keeps the self-interest of his prospects clearly in mind by developing his advertisement from a formula. The formula is not used to derive a stereotype, but to guide and stimulate the writer's imagination. One of the better-known formulas is Clyde Bedell's five-step formula: (a) Need (b) Proposition (c) Profit (d) Proof (e) Act Now.

Can this formula serve as an outline for a sermon based on self-interest? Surely it can help in the organization of such a sermon. (a) *Need* implies an understanding of a human problem rather than condemnation of evil. It represents starting with the self-interest of the listener, never the self-interest of the speaker. It points out the unsatisfactory nature of things as they are. (b) The *proposition* is the solution suggested. It may be a specific Christian principle or an idea based on Christian principle. You should describe it as accurately as you would a tangible product, never in vague terms such as "say a prayer," "trust the Lord," etc. Furthermore, the solution should be within the reach of many, if not all, the listeners. (c) *Profit* includes the benefits and satisfactions you promise the listener if the suggested solution is adopted. Point out how these benefits and satisfactions logically follow from the proposition. The gains cited must be real, but they need not be monetary nor even material. (d) *Proof* is offered to convince the practical-minded. Show how the solution offered has worked in similar situations. Quote the testimony of others. (e) *Act now* is the "clincher." Exactly what do you want the individual churchgoer to do in the world of reality? Suggest specific acts—write your Congressman, volunteer your services, perform a specified act of love—whatever is appropriate.

Self-interest is a potent and legitimate tool. Unfortunately some clergymen who know the technique well use it dangerously. The "peace of mind" experts appeal to the needs and desires of people, but the satisfactions offered may be neither good religion nor good psychology. For example: If you want something, pray for it. If you want a lot, make a big prayer. Tell God what his part is in your plans.

The reader can refute this philosophy better than I, but permit me one business comment. This is unfair competition and undue restraint of trade. Can we have healthy competition if

my competitors can out-pray me and upset natural law for their personal benefit? Who can be trusted with such a device? If "everybody does it," what an unholy mess!

Research-Minded

Modern advertising is research-minded. No longer need "it pays to advertise" be accepted on faith. Among clergymen there seems to be considerable confusion between matters of faith and those subject to proof.

Advertising research studies the product, the consumer, the market. The clergyman, seeking to "sell" his services, should do likewise. Religion and the church are his proposition. Is his proposition "right?" What are the essentials of the Christian message, not the accumulated trappings? Isolate the benefits, then look for new benefits. Do acts of faith have meaning—if so, what are they? Should worship procedures be modified? Are church suppers a love feast or a burden? Ask the people.

Likewise, what fundamental needs and desires are strongest in the people? The church's program will be more effective if it harmonizes with strongly felt desires to be loved, to be masterful, to be sociable etc. rather than emphasizes altering details of human conduct. Specific needs vary with different homogeneous groups. What does youth seek in the church? What are the spiritual needs of our senior citizens? Do laboring people have specialized needs? What do the members think about the ways in which the church might serve them better? Go to the people.

Similarly, study your market. What should be the role of the local church in the community? Is the church failing to serve its logical prospects in the immediate area? Who are the unchurched—has there been a religious census recently? In short, find out where you can do the most good and put your emphasis there! Faith has its place, but let's not guess when we can find out.

Conclusion

Advertising principles can be put into practice in church life. Sermons can be much more informative by "matching up" what religion and the church have to offer with fundamental needs and desires. The communication of ideas may be increased by talking to the individual in his own language and by independent analysis of the church service itself. Appeals to self-interest may be used in much the same systematic way they are used in advertising. The church can strengthen its position through research on its proposition, its audience, and its market. Why don't clergymen study advertising.

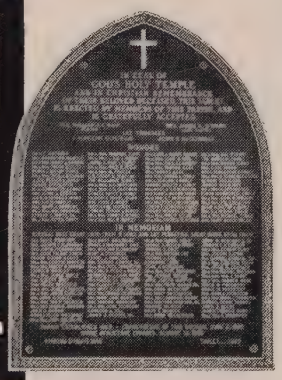
Finer

American carillons by Schulmerich replace imported cast bells

American carillon superiority is coming into its own! A Schulmerich "Arlington"* Carillon recently replaced 35 imported cast bells installed a few years previously in the Cathedral of the Most Blessed Sacrament, Detroit, Michigan. Churches of all sizes are turning to Schulmerich carillons because they embody the tradition and color of the finest cast bells. Every desirable feature of traditional carillons is retained but the handicaps of great weight, huge tower construction, keyboard limitations, complex automatic operation and enormous cost are eliminated. Write for details, to—

SCHULMERICH CARILLONS, INC.
8F66A Carillon Hill, Sellersville, Pa.
*"Arlington" is a trademark for bell instruments of Schulmerich Carillons, Inc.

Raise Funds Easier this tried and proven way . . .



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"Bronze Tablet Headquarters"

UNITED STATES BRONZE SIGN CO., Inc.
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Let North American Van Lines move you safely, on time, to your new home! Professional packing—courteous, "*Wife-Approved*" service. Prompt arrival and delivery assured by nationwide dispatching network. North American serves entire U. S., Canada with modern vans—overseas by ocean and air-van service. Write us for FREE literature today.

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North American VAN LINES, Inc.
LONG DISTANCE MOVING

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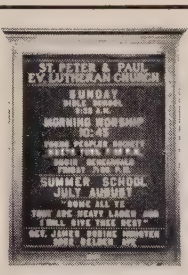

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Changeable letter announcement board with sturdy metal frame, rich bronze finish, removable letter panel, completely weatherproof, set-in glass door.

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GENUINE SELF-SEALING CORK BULLETIN BOARDS

Finest self sealing cork set in your choice of Chrome, Bronze, Stainless Steel, Aluminum or Hardwood frames. A complete range of sizes, with or without glass doors

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Sturdy hardwood frame with mitered corner holds smooth Dur-O-Plate Chalk Surface in either green or black. Wide range of sizes from 18"x24" to 48"x60".

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A. C. Davenport and Son, Inc.

Dept. CM, 311 N. Desplaines St. Chicago 6, Ill.

They Say; What Say They? Let Them Say

CHANCELS AND THE CHOIR

Dear Sir:

I was very happy to see the article by Edwin A. Goldsworthy, "Has the Chancel Had Its Day?", in the April issue of *Church Management.*

It has disturbed me that so many people assume that the only answer to the old-fashioned "auditorium" arrangement in churches is the conventional chancel with divided choir and altar-against-the-wall. I use the word "conventional" rather than "traditional" because it is my understanding that neither this position of the choir nor of the table is sanctioned by universal continuous use. For a discussion of the position of the choir the article on Anglican Parish Music in the *Oxford Companion to Music* is helpful.

As a practicing musician I resent the frequent statements that the chancel choir (divided) is a "better" arrangement than one in which the choir is all together—as well as the general overlooking of the fact that the organ cannot speak well from such a divided position (as Mr. Goldsworthy points out). I am told that one leading organ builder (not one of the big builders, but one of the important ones) refuses to install any instruments in a divided chancel position.

I have directed choirs (for various periods of time ranging from several weeks to a year-and-a-half) in some half-dozen churches where the divided chancel prevailed. Certainly this arrangement did not help the production of the music in any case, and it under some circumstances definitely hindered it; nor did it make the choirs inconspicuous—on the contrary! And in one church at least, it made the organ completely ineffective in the nave.

Let's hope that architects will take due account of the truly ancient and ecumenical traditions in these matters, and not overlook the practical problems involved in producing music for the service.

George Brandon
New York, New York

PSYCHIC RESEARCH GROUPS

Dear Sir:

I found your article, "Psychic Research Groups" very interesting and very fair. You are to be commended for your courage in writing as you do in the face of the attitude of practically all church groups.

I have taken an interest in the subject—objectively—for many years. One of the persons doing most in this field in the United States is Fritz Kunz, organizer of The Foundation for Integrated Education.

They have as members top professors from Harvard, Yale, Duke, North Carolina, Princeton and other schools. They put out a magazine called, "Main Currents" in modern thought. Address: 246 East 46th Street, New York 17, New York.

Clements Horsley
San Francisco, California

Dear Sir:

. . . let me say that I appreciate your articles pleading for fair consideration of psychic phenomena. As a hobby, I have spent much time exploring the so-called "fringe sects" and have many friends among the spiritualists, etc. It has been my contention also that the evidence produced deserves serious consideration by pastors and seminaries. When in seminary (more than twenty years ago) I was soundly scolded for inviting a medium to speak to the students. He was Dr. Will J. Erwood whose books you might have read. He impressed me so much that I have ever since been sympathetic to such movements. Your approach is healthy and sound, and I feel it is doing some good. In fact, I took the liberty to quote from you on that subject at one of the recent pastoral conferences I addressed and there was considerable open-minded interest in the "psi" field.

T. N. Tiemeyer
New Albany, Indiana

FRUSTRATED CLIPPER

Dear Sir:

Your magazine contains a mine of worth-while material. It has improved from year to year for 30-odd years. Your directory issue is especially—and particularly frustrating. I plan to keep it (with other issues) for at least a year. But after the new directory issue is out, there is no need to keep the old one; so I proceed to clip-and-file.

I want to keep your excellent Sermon Calendar—it goes into my ideas file, and I am glad for the number of full pages included. But you have so many single-column "continueds" that just extracting this calendar becomes a real problem. This particular issue went pretty well. I had some difficulty with some "back-to-back" material, but most of it was "dated," which I did not wish to keep permanently; that was good. Then I came to your "Handbook of Dedications," which I always keep. I have a collection, mostly from your magazine, which I have used, and which I have made available to less-

prepared ministers, on occasion. And what do I find? A full page of "Sermon Calender" with a full page of "Dedications" on the back. Why?

. . . I just checked one magazine and found every major article and most everything else could be clipped, sorted, and filed, without touching another article. Your material is valuable. It is lost in a stack of magazines—I've tried to keep them, but always turned to my file. Your magazine would be many times more valuable and available, if this could be done. The average reader hates an interminable series of "continued" fragments. The "clipper" finds them most annoying. Please understand that the particular incident detailed above was only the spark which set off this "tirade." I have clipped (with frustrations) more than 10 years of *Church Management.* You could certainly make it easier. Thanks for your time.

A "Midwest Clipper"
(Yankee?)

LETTER TO A LETTER TO THE EDITOR

Dear Sir:

Your correspondent, Petersen, has missed the boat altogether in his letter objecting to "commercialism" in church fund-raising in the April issue.

. . . To imply that there is something tarnished about asking people to do their duty toward God in a financial way is to sit in judgment upon the spiritual approach which we who feel a divine call to this work. To us this is simply "Economic Evangelism" and should the dear brother care to perpetuate the concepts of a much abused word, "stewardship," it is all right with us. The only thing is: we have overworked that word to the point that it has little, if any, meaning in a world where there is no frame of reference for it any more.

Frank H. Nelson, Director
Bureau of Institutional Financing
Pasadena, California

EDITOR'S NOTE — Reader Nelson seems to have misunderstood reader Petersen's point. See Petersen's resolution and our editorial comment in the May issue.

WE LIKE THIS

Dear Sir:

A few days ago I notified you that I would not continue my subscription to *Church Management.* Then your May issue came and it is so fine that I want to change my mind. I enclose check for $3.00 and please keep the magazine coming.

F. J. Fitch
Muskegon, Michigan

The Protestant Tradition

(*From page 14*)

deserve something better than Principal William Robinson's scornful words, repeated so complacently by Dr. Whale. One has a nasty feeling that the same things may be said of the interdenominational church. If so, there would be a quick and wholesome rejoinder. Denominational loyalty has been preached long enough, and it has been interpreted as excuse for a vigorous, even perverse, defense of a particular point of view. It is questionable if we shall make any progress without a willingness to learn from others, to accept what is found good, even to the point of worshiping and working together.

This review, however, must not end on the note of complaint. If one page gave cause for offense there were many that gave great satisfaction. Before another edition is printed we hope the author will think again about pages 326-7, but for the book as a whole we anticipate a large circulation and a growing influence. It is a serious piece of work and deserves the attention not only of those who stand in the Protestant tradition but of many who have confessed themselves drawn by the allurements of Catholicism.

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NEW BOOKS

Theology & Philosophy

***CONSCIENCE IN THE NEW TESTAMENT* by C. A. Pierce. Alec R. Allenson, Inc. 151 pages. Paper. $1.50.**

This volume is the fifteenth in a series of studies designed for clergy and laymen interested in subjects of biblical theology. Previous volumes have included such subjects as baptism, early Christian worship, the mission of Jesus, studies in the book of Lamentations, and Deuteronomy and myth in the New Testament. This study, written by the chaplain of Magdalene College, Cambridge, traces the use of the Greek word, Syneidesis (Conscience) in the New Testament and in sources outside of it.

Dr. Pierce rejects the Stoic origin of the word. Neither does it have any Old Testament source. In the study of the Apocrypha he finds no help. He concludes that Syneidesis "is one of the few important Greek words in the New Testament that have not had imported into them, through the use by the LXX, a coloring from the Hebrew experience and outlook of the O.T."

After classifying the use of the word Syneidesis in the New Testament, the author illustrates its use with such words as wrath, faith, atonement, and church. In summary we find in this author's analysis that conscience in the New Testament is the painful reaction of man's nature, as morally responsible, against the infringements of its created limits. It can be secondarily depicted as his capacity so to react, and this capacity in turn can be represented in terms of a near-personal metaphor.

This volume includes an analytical index of Greek sources, an index of biblical references found in the Old Testament, New Testament and Apocrypha. This book ranks with the best in this important series of biblical studies.

W.L.L.

***THE CHRISTIAN IMPERATIVE* by Max Warren. Charles Scribner's Sons. 144 pages. $3.00.**

The author, an Anglican clergyman, who is now general secretary of the Church Missionary Society, delivered five lectures under the theme of his title at the Episcopal Theological School, Cambridge, Massachusetts, in February, 1955.

After a brief preface and introduction Dr. Warren expounds *The Christian Imperative* in four lectures captioned as follows: Go Preach, Go Teach, Go Heal, Go Baptize. In each lecture he lays the scriptural groundwork for the command, traces out its application in history, and discusses certain new factors of our changing world which open up further possibilities of obeying the divine command. The final lecture on The "How" of Obedience brings the four previous lectures into a unified perspective.

The author has given us an earnest plea for the mission program, supplying us with many practical suggestions, not the least worthy being the emphasis that every Christian is a missionary wherever he lives and labors.

An index for quotations and biblical references takes up the three last pages.

F.F.

Bible

***ALL OF THE WOMEN OF THE BIBLE* by Edith Deen. Harper & Brothers. 410 pages. $4.95.**

The emphasis is upon the "all." Mrs. Deen even discusses the anonymous women who appear but briefly. No other volume has ever attempted to present "all" the women of the Bible, and no other has ever succeeded in bringing alive both major and minor characters as has Mrs. Deen.

For years she has been a feature writer for the *Fort Worth Press*. After a series on various women of the Bible, her readers asked for more and more. As a result of this interest, enlarged by her own growing research, she sought in libraries throughout the country material of every kind to tell the story of the women, famous and infamous, of the Bible.

She has gathered her material into three sections. The first is Searching Studies of Women in the Foreground. This in turn is in six divisions, arranged chronologically, making up well over half of the volume.

Section II is an alphabetical listing of all "named" women mentioned, with brief biographical sketches of those not mentioned in full in the first section. Their names, the biblical source of their tale, and the brief sketch completes each woman's account.

But the third section brings in all women not mentioned by name. These are in five divisions: daughters (such as king's daughters, Lot's daughters, etc.), wives, mothers, widows, and finally, other unnamed women. A rather complete index lists the women, and most every subject related to the fuller biographies.

Beyond the mechanics of arrangement, of course, is the vivid and dramatic setting in which Mrs. Deen places each of her "foreground" women. She writes with deep liking for her subjects, a keen sense of their actual life and times, with evident understanding of the latest biblical criticism. Her book is a remarkably complete one, that avoids being a mere reference work by the color, the humor, and the insights of the author. It will be a source book for years to come for sermons, for worship services, for teachers, and, if they are wise enough, for dramatists and novelists and poets wishing source material for works of art. This reviewer is amazed both by the amount of work that evidently has gone into the writing of the book and by the literary skill in bringing to life the women, *all* of the women, of the Bible.

H.W.F.

***COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS* by F. W. Grosheide. Wm. B. Eerdmans Publishing Co. 415 pages. $5.00.**

The author divides his discussion of First Corinthians into sixteen chapters. At the beginning of each chapter, the scripture to be explained is given, followed by the writer's comments. At the close of the book is found an index of the chief subjects discussed and an index of Old and New Testament scripture references. The scripture text used is the American Standard Version of 1901.

There are a number of footnotes throughout the book. Many Greek words or phrases are singled out for

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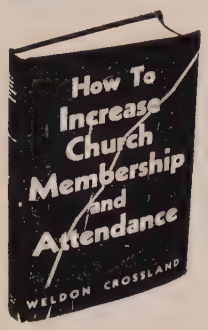

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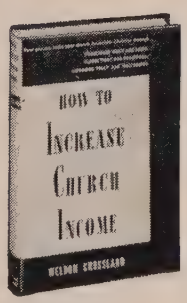

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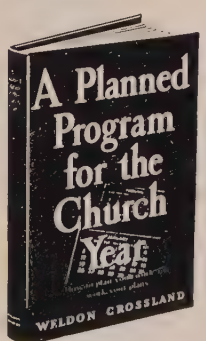

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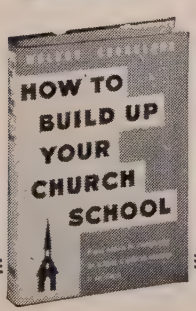

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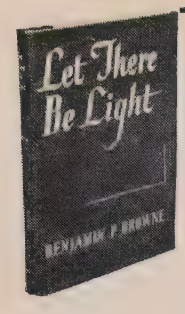

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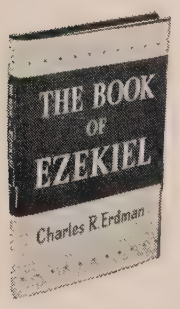

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special treatment and remarks. It is too bad that a bibliography of both conservative and liberal interpretations of First Corinthians has not been added at the conclusion of this otherwise excellent volume. This would be a valuable addition to this book, as well as to the other sixteen volumes of the series, *The New International Commentary on the New Testament.*

The author of this commentary on First Corinthians has occupied the chair of New Testament at the Free University of Amsterdam, Netherlands, for over forty years. This outstanding conservative work is by one of the leading continental New Testament scholars.

H.D.H.

Preachers & Preaching

THE WOMAN OF TEKOA AND OTHER SERMONS ON BIBLE CHARACTERS **by Clarence E. Macartney. Abingdon Press. 160 pages. $2.00.**

Many of us agree with Samuel Johnson's laudation of biography as his favorite reading. It is generally recognized that some of the most interesting biographical writing in all literature is found on the pages of the Old and New Testaments. In this connection more than one reader will think of Alexander Whyte's six notable volumes of *Bible Characters,* which were written in the eighteen nineties and are still good reading. In his preface to the present volume, Dr. Macartney tells us that throughout his entire ministry writing and preaching on biblical personalities has been a stirring and inspiring labor for him. Readers of his sermons in this field have found them practical, vital, and helpful, and the twelve in this book measure up to their distinguished predecessors.

Among the biblical characters dealt with are Naboth, Jehosaphat, Onesiphorus, Naomi, Malchus, Nathan, and Onesimus. Sermon IV is entitled, The Seven Who Said No, and VI has to do with Five Drunkards of the Bible. The latter is written in the first person. For example, the section devoted to Noah begins, "I was the son of Lamech and the grandson of Methusaleh," and Lot introduces his tragic story by saying, "I was the nephew of Abraham. I had the advantage of his companionship and friendship." As many faults as Solomon had, we wonder, though, if it is fair to include him in this list of drunkards.

Like Dr. Macartney's other books, this volume is outstandingly readable. Those who pick it up to read one or two sermons will find themselves reading all twelve before they lay it down.

L.H.C.

LEARNING TO HAVE FAITH **by John A. Redhead. Abingdon Press. 128 pages. $2.00.**

Minister of the First Presbyterian Church, Greensboro, North Carolina, and author of *Getting to Know God,* Dr. Redhead, through this volume of sermons, will gain new friends.

Believing that faith is absolutely necessary to life, he points out the need for faith, and how to gain it; then he illustrates it in specific situations: faith in Christ, in prayer, in your world, faith that can face trouble, mountain-moving faith, and the like. Before the reader finishes the book, he has a splendid idea of faith in all its aspects!

That, after all, is what Dr. Redhead evidently seeks for his reader: that he may know faith, know how to get it, know how to release its power in his own life. The average layman will find it answering many of his questions about faith.

For the minister this will be of two-fold value: first, as another example of good preaching, nothing especially startling nor dramatic, but simple and to the point, to be understood by the reader; and second, as a fine collection of fresh anecdotes to illustrate many aspects of homiletics. It is probably the fresh approach to faith of Dr. Redhead that made these sermons of interest to his congregation in the first place.

H.W.F.

MATTHEW HENRY'S SERMON OUTLINES **edited by Sheldon B. Quincer. Wm. B. Eerdmans Publishing Co. 148 pages. $2.50.**

All who are familiar with Matthew Henry's Commentary, will be glad to have these sermons in their possession. Henry was a great Welsh preacher, serving the Chester Presbyterian church for twenty-five years. He was afterwards minister in London till 1714, the date of his death. The sermons in this volume, as collected and arranged by its editor, are very well chosen. They cover a variety of topics, and they are all edifying and inspirational. There are thirty-five sermon outlines in the volume, all so developed that they can be helpful to any minister, and instructive to any layman. Sixteen of the outlines are on texts from the Old Testament, and the other nineteen from the New Testament. Some of the texts used are very familiar and others not so much so. The subjects are unique and attractive.

Not used as stilts, but as material for provoking thought, the sermons in this volume can be a strong support to the thinking of all who read them. Every minister will find many things worth while in this volume.

A.H.J.

Devotional

MASTERY **by E. Stanley Jones. Abingdon Press. 364 pages. $1.75.**

Following the same general format of his several previous devotional guides, Dr. Jones, in this latest book for daily reading, again gives most practical help for "richer, happier living." He suggests that this may be his last such volume, and if so, he will be greatly pleased that his last gave help in the mastery of life. His thesis is simple: ordinary people through the Holy Spirit can find the mastery over life.

With daily reading, under weekly heads (hence, to be used by study groups), following one central theme (so that one may read it straight through), this small book like his others should have enormous circulation.

H.W.F.

UNCOMMON PRAYERS **collected by Cecil Hunt. The Seabury Press, Inc. 182 pages. $3.00.**

This little volume of unusual prayers is from a larger collection made by Cecil Hunt and published in England in three volumes. John Wallace Suter, a teacher in St. Paul's School in Concord, New Hampshire, has selected and arranged nearly 200 of these prayers for this American edition.

The prayers are from various religious faiths and come from various centuries. Some are in the form of poetry. Others are from hymns. All of them are choice selections. They are brief, simple, and packed with meaning. In addition to the beautiful prayers of such men as George Dawson, John Donne, and Jeremy Taylor, there are prayers with a touch of humor, such as the Negro prayer, "O Lord, help me to understand that You ain't gwine to let nuthin' come my way that You and me together can't handle," or the prayer of Sir Jacob Astly before a battle, "O Lord, Thou knowest how busy I must be this day. If I forgot Thee, do not Thou forget me."

The book is divided into twelve sections, each devoted to a different theme such as Inner Peace, God's Grade, Service, and Nature. A helpful index of authors and first lines is included.

W.P.

Pastoral Ministry

ANXIETY IN CHRISTIAN EXPERIENCE **by Wayne E. Oates. The Westminster Press. 156 pages. $3.00.**

"Be not anxious" is one phrase from Jesus that seemingly has little meaning in this generation, when anxiety has so major a place in most of our living. Is anxiety after all the root of most

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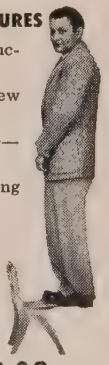
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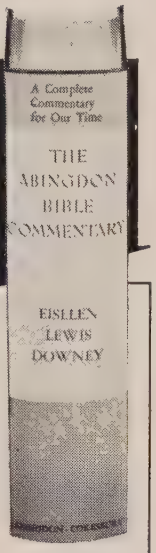

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of our suffering emotionally, and perhaps the root of our evil? Or is there a therapeutic kind of anxiety, the mark of maturity rather than immaturity?

This volume by a teacher of pastoral psychology does not try to give all the meaning of anxiety, nor does it bear upon the contemporary problem alone. Dr. Oates combines a threefold approach to presenting an understanding of anxiety: the insights of biblical literature, of modern psychiatry, and of pastoral counseling. In each chapter, dealing with the various shades of anxiety (economic, grief, legalistic, sin, etc.), he presents the problem itself, what psychiatry offers, as partial answer, biblical illustrations to reveal the religious—and largely Christian—attitude, and finally, the handling of the specific problem by the pastor in a counseling situation.

His final chapter on Anxiety and the Fellowship of Concern points out the redemptive experience of the Christian community, and concludes with a brief but most valuable statement on the right kind of anxiety, "being anxious" for others. He shows how the end of the gospel is to release men from all the various shades of anxiety, and then to release men to a concern for the welfare of others.

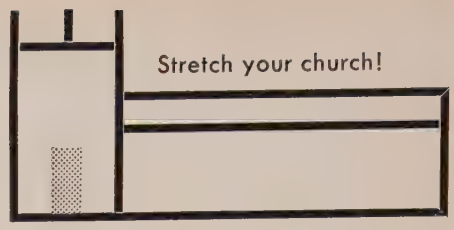
This book is written in non-technical language, both as to its psychological and its biblical approaches, so that it is readable and understandable. The end result is in a new understanding of anxiety in the light of the Christian teaching of suffering. Hence, it is not just another secular approach with a hint of religion, but is essentially a Christian approach to a serious problem. Like the rest of the work of Oates, it is practical and profound.

H.W.F.

THE IMAGE OF GOD IN SEX **by Vincent Wilkin. Sheed & Ward. 88 pages. $1.75.**

This is a delightful little book which should prove very rewarding to devout Roman Catholics who are in search of a plain explanation of the church's teaching about marriage. In his opening chapter Father Wilkin charts the Theology of Sex pointing out that, as in Christ, there was a mystical union between the human and the divine, so in marriage there is a mystical as well as physical union between a man and a woman. Marriage is, indeed, a holy and inviolable state into which one should not enter lightly, for sex is not a clever devise for procreation or for human pleasure but is indeed a reflection of "the image of God, which is the face of Christ, who is the Glory of the Father."

This book makes strange reading for a Protestant as it is saturated with the



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J.Z.S.

Various Topics

THE HYMNBOOK **published jointly by the Presbyterian Church in the United States, the Presbyterian Church in the United States of America, the United Presbyterian Church of North America, and the Reformed Church in America. 576 pages. $1.75. Twenty-five or more copies, $1.50. Available in the retail stores operated by the above denominations.**

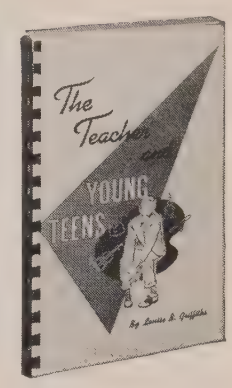
This hymnal is an interesting production, both because it is an experiment in ecumenicity and also a realistic approach to the needs of the local church. The joint publishers point out that it has been enriched by the tradition of the four denominations being integrated in the selections. But the book does more than that. It combines the gospel songs with hymns in a single volume, it introduces an unusually large amount of seasonal material, such as that for Easter and Christmas, and it introduces to the church public a book in which the responsive readings are printed in black and red for easy reference and reading.

This reviewer is a Presbyterian, and naturally compares the material with *The Hymnal* of the Presbyterian Church in the United States of America. The number of gospel songs offered here which do not appear in the latest edition of *The Hymnal* is large. It includes: "Blessed Assurance, Jesus is Mine," "Have Thine Own Way Lord, Have Thine Own Way," "Be not Dismayed Whate'er the Tide, God will Take Care of You," "I've Found a Friend," "Jesus is Tenderly Calling Thee Home," "Lord I Want to Be a Christian in My Heart," "My Hope is Built on Nothing Less," and so on through the book. I do not find this displeasing.

As mentioned above, the book is especially rich in Christmas and Easter Music. I counted thirty-one hymns, carols, and songs for the Christmas season. There are twenty-nine suitable for Good Friday, Easter, and Ascension Day. The choir leaders will be happy to find an abundance of choral prayers, responses, offertory responses, and amens which will enrich the services.

The Bible readings and responses are nearly all from the Revised Standard Version. The two exceptions are the first Psalm and the twenty-third

The Teacher and Young Teens



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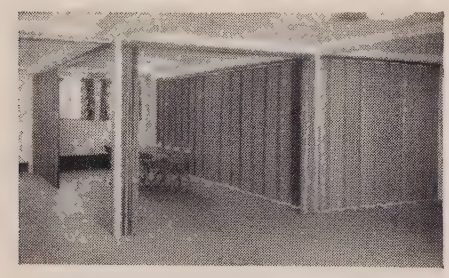

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Psalm. The editors certainly leaned over backward in this respect. About all the difference I could find was that the man "walketh" instead of "walks" and he "maketh me" instead of "makes me." There are such differences in a half dozen instances.

As one whose eyes have dimmed in the service of the Lord and Christian literature, I could suggest that it would be better to have printed the unison reading with black ink instead of the red which is used. The two color responses are very agreeable and helpful. The topical indices, however, are in too small a type for the serious user of the hymnal, and my guess is that the serious user is the only one who consults the indices.

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W.H.L.

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A.M.

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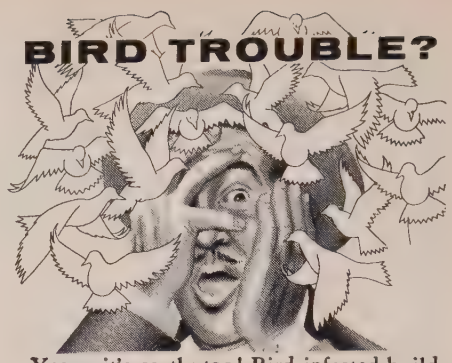

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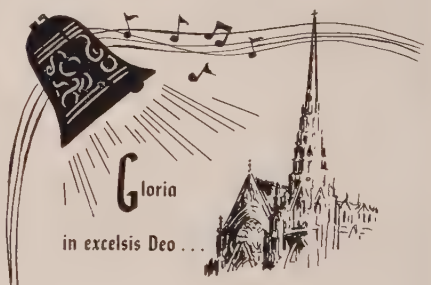

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Priming the Preacher's Pump

(*From page 18*)

How find happiness—and retain a profound religious faith and way of living? Here are three elements in the formula, tested by countless men and women across nineteen centuries, and learned in the school of Christ.

(1) Keep your conscience unafraid. Riotous living in a far country leads not only to remorse but to boredom and its twin—unhappiness. Look at Job's resolution: "My heart shall not reproach me as long as I live." If we have been doing poor work, keeping in deep and unwholesome ruts, nursing old grudges, hugging pet sins to our hearts, we know the way out and up and through.

(2) Invest your self in something, in a cause, significant enough to take you out of yourself. No misery can equal that caused by feeling utterly unwanted. "Lose your life for my sake and you find it," said the Lord. And put deep in your mind the wisdom of Olive Schreiner, "A happy life consists in a great love and much serving." Taking Christ as savior and master, committing ourselves to him with his other followers, and then engaging in real service for others in something of his grace—this is the way to feel needed, useful, and therefore deeply happy.

(3) Cultivate what Dr. G. T. Bellhouse of London calls "that good sense of *nowness!*" Sir William Osler, famous physician and teacher called it living each day in day-tight compartments. Both men learned this wisdom from the master. One day at a time has sufficient joy and sufficient evil to satisfy any valiant soul. When Marie Curie sent good wishes to her children she told them she wanted them to "have pleasure in living every day, without waiting for the days to be gone before finding charm in them, and without putting all hope of pleasure in the days to come. The older one gets," she wrote, "the more one feels that the present must be enjoyed; it is a precious gift comparable to a state of grace."

(4) Keep yourself in the love of God. What does this mean? It means keeping open the lines of communication so that his word gets through—by means of Bible reading, prayer, and corporate worship. It means dwelling deep in the "love divine, all loves excelling."

A text for such a message? "They shall be radiant over the goodness of the Lord . . . the young men and the old shall be merry. I will turn their mourning into joy . . . and give them gladness for sorrow . . . says the Lord." —Jeremiah 31:12-14 (RSV)

II. *Young Church in Action.* Title from J. B. Phillips' translation of the Acts of the Apostles, published by The Macmillan Co. A Bible book-of-the-month sermon. Text: ". . . these men who have turned the world upside down have come here also . . . saying there is another king, Jesus."—Acts 17:6. (See Moffatt: "these upsetters of the world have come here too!")

(1) Introduction: Someone said there are three classes of people: those who *make* things happen; those who *watch* things happen; and the vast majority who *have no idea* what is happening. It was true in the first Christian century, in the early Church. A dynamic and devoted few were making things happen in the Roman Empire, initiating far-reaching changes, bringing to pass a new spiritual climate, turning the world of accepted values and practices upside down because the wrong things were on top. To read and ponder the Acts is to know what was happening, who was making it happen, and how the twentieth century Church can become an equally vital, dynamic, world-changing force.

(2) Why the title? It may be a mistranslation. Perhaps, as Phillips suggests in his preface, it should be "Some Acts of Some Apostles." It is chiefly about two apostles, Peter and Paul, though many others are briefly mentioned. "The Young Church in Action" is a good description.

(3) Who wrote it, and when? The same man who wrote the third Gospel, Luke the loved physician. It is volume II of his work on the beginnings of Christianity. (See Luke 1:1-4 and Acts 1:1.) It was written probably about the year A.D. 85, although it is tempting to place it earlier, during the two years Luke waited with his chief, Paul, for the latter's trial in Rome.

(4) What was Luke's purpose? To describe the march of the gospel. How the Church grew—numerically, geographically, spiritually. Acts 1:8 indicates the plan followed. Here is no documentary film but candid camera shots of living situations in those first forty tremendous years, each "shot" involving an outstanding personality such as Stephen, Philip, Apollos, Peter, and notably Paul.

(5) What was the message which shook and upset the world? We have it in the first two Christian sermons (Acts 2 and Acts 13). Main, basic elements: (a) Jesus is fulfillment of prophecy and history's culmination. (b) The resurrection is everything. No resurrection of Christ, no Church. No victory over death, no conquest of this world. (c) The gift of the Holy Spirit. What happened at Pentecost we may never fully understand. That something

happened our presence as Christians and the onward procession of the Church are proofs.

(6) Conclusion. What do we do because of it? We examine our Church to see if it marches in the apostolic succession and deserves apostolic success. Marks of the living Church, ever renewing its youth are: (a) dynamic inclusiveness; (b) militant action in winning new recruits for Christ's active service force; (c) more conciousness of power than problems, because an ever living Lord through indwelling Spirit nerves us for any campaign, any trial; (d) realization that our most formidable foes are enemies of our own household—the ultra-conservatives, the champions of the status quo, the timid stand-patters who think in opposing the new they do God service. How comfortable and complacent can we get? (e) imbued with gay unconquerable courage. Even when our position is that of a minority there is one with us who can make us a majority on any field of conflict, when we are going his way. Said a *New York Times'* book reviewer of two political leaders: "They signed many minority reports which became majority actions." A living, youthful, Christian Church must stand gallantly for the good cause with a minority until it grows to be a majority. We must follow in their train, who in the morning years of the Church "climbed the steep ascent of heaven, through peril, toil and pain," not in an air-conditioned train.

III. *To an Agnostic with Sympathy.* Text: "And when Jesus saw that he answered discreetly, he said unto him, Thou are not far from the kingdom of God."—Mark 12:34.

W. Somerset Maugham, famous novelist and essayist, on his eightieth birthday said, "I am an agnostic with sympathies. I would like to believe in these things, but I don't and cannot. But I have great sympathy with the people who do. . . . To believe as they do is a consolation and a satisfaction." Have we a message to "an agnostic with sympathies?" There are more than we may know in our community, and now and again a friend persuades them to "try Church" again. Jesus would have deep, friendly concern with sincere agnostics. Why did Jesus say of the scribe that he was not far from God's kingdom?

(1) He was seriously concerned with the things true religion is concerned about. Life's meaning, God's nature, the content of the good life, and how you attain to it. If many today do not ask the right questions, we must help them do so. But life in its tragic as well as in its joyful aspects forces the big questions upon every person.

(2) The scribe Jesus loved was not far outside God's realm and truth because he understood what were the priorities in religion and what were not. He could distinguish between the central and the peripheral matters. He agreed with Jesus' classification of the first of all commandments. He did not strain at a gnat or swallow a camel. He knew what was irrelevant and what was relevant to life. A non-churchgoing scientist can be more reverent than some ignorant souls who do go. One "outside the Church" working for reconciliation between races, sacrificing to end war's appalling waste, may be nearer the kingdom than complacent, church members who "haven't a clue" as to what human need is, or how they should help meet it.

(3) This "agnostic with sympathies" was close to the center where God lives because he was truly dedicated to living up the light he possessed, and if

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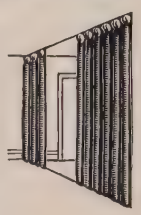

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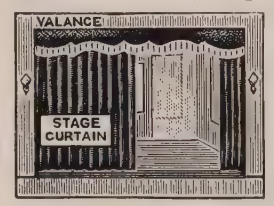

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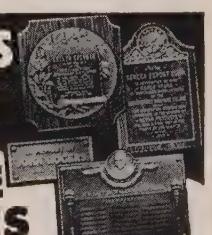

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possible to obtain greater light. He was not out to win an argument but to find answers. Some who dismiss religion have not earned the right to an opinion. A man must deserve to have an experience of God. A price must be paid, and it is more often moral than intellectual. All this agnostic needed to do to come inside was to surrender his life to the truth which confronted him in Jesus. Did he not come eventually? Yes, after the crucifixion. He knew when he saw one who not only taught the truth but died for it.

IV. *Making a Christian Marriage.* Text: "Make love your aim, and earnestly desire the spiritual gifts. . . ."—I Corinthians 14:1.

Introduction: Marriages are neither made in heaven nor Hollywood, although heaven can exert real influence on an earthly marriage. A few months ago airwaves, newspapers, and news films were palpitating romantically with reports of Grace Kelly's marriage to Monaco's prince. Evidently both bride and groom wanted to make it not only glamorous but Christian—they sought and received the blessing of their spiritual father, the Pope. Desirable as any good Christian's blessing may be, there is no magic in any benediction or marriage ceremony. When God joins two human hearts all shall be well. But certain attitudes and practices deriving from them help. A Christian approach contributes to a Christian achievement. Dr. F. Townley Lord, understanding Christian minister and counselor of many British young couples preparing for marriages, lists these simple suggestions. He based them on the guidance of the Bible and found them working out in happy Christian marriages:

(1) Work at your partnership. "Benevolent inevitability" does not produce enduring, lovely marriages. See Moffatt's translation of Proverbs 31. Glamor may not be listed as a quality, but in this ancient summary may be found much of the secret of a wonderful wife.

(2) Married love lasts when we remember simple things: anniversaries, courtesies, appreciations, continuing courtship. "Just before you were married thoughts of deep tenderness filled your mind; let them come back and fill your mind again"—daily. (See Philippians 4:8.)

(3) Your heart is where your treasure is. When a couple lost their London home three times during the blitzes of World War II, a friend heard them say, "Never mind, dear, we've still got each other." The wife had a quiet, unshakeable faith in God and found church membership a necessity and invaluable support. Now her husband comes with her. Read J. B. Phillips' translation of I Corinthians 13: "Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast everything."

(4) A mind sharing is a mind strengthened. Share your confidences, your mistakes, your sins, your forgiveness. And even if prayer is awkward or embarassing, you can read noble prayers together. Share your faith, even if it is meagre; and share, if possible, the same church home. In the familiar wedding hymn, written by a Mrs. Gurney for her sister's wedding, we have the secret of making marriage Christian and therefore everlasting:

> O Perfect Love, all human thought transcending
> Lowly we kneel in prayer before Thy throne;
> That theirs may be the love which knows no ending
> Whom Thou for evermore dost join in one.

PARSON'S BOOK-OF-THE-MONTH

Somebody ought to do a book on it—who hasn't said that about an attractive theme, or a series of ideas? I did, in a little book reminiscent of this article's general title *A Preacher's Primer.* (Oxford University Press) What was the theme? Bible books as sermon themes. Who has done it? Most recent is easily one of the best—and I only recall one other which must have borne the year 1924 or thereabouts—*Preaching on the Books of the New Testament* by Dwight E. Stevenson. (Harper & Brothers, 1956. $3.95.) Thanks to "Mr. Harper" I had the privilege of reading Dr. Stevenson's manuscript before it was accepted, and feel gratified and vindicated that my recommendation was shared by other readers and the publishers themselves. Author is professor of homiletics at the College of the Bible, Lexington, Kentucky. I believe that his seminary training was done at Yale. In any event, he is scholarly, on the main line of evangelical theology, and an effective teacher of preachers. I first met him through two clever and informative little pamphlet road maps on sermon-making and expository preaching. Subsequently he has published another book on the names of Christ. He is highly esteemed by ministers of his own denomination, the Disciples.

Here is a type of expository preaching which readers of these columns know I support and personally have attempted. Doubtless had I Professor Stevenson's manual on how to do it I would have done it better. Each of twenty-six chapters deals with a book or books; three dilate on sources of biblical preaching, guiding principles and a general introduction to the four Gospels. Each chapter follows two divisions, I. Working Your Way into

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the Book, and II. Preparing Your Book Sermon. Insisting that the preacher who uses the volume as a tool-chest read the scriptural references as they are called for, Stevenson is sure this will make his own writing of maximum value to the reader. In every chapter under division II the author deals with the following: Cardinal Idea, Shaping a Preaching Outline, and finally with suggestions as to A Modern Title. Under Notable Quotes this month is included the introductory paragraph from his treatment of the Third Letter of John. His title is "A Big Man in a Little Church." If you have no Diotrophes on your official board it will be uncommon. Even if you are not so blessed (?), chances are you have an officious member to whom this message from Third John might come as a warning and corrective. In this chapter Dr. Stevenson suggests an outline for each of two sermons.

This is a thoughtfully prepared book. It contains the ideas of a man who believes in Christian preaching and yearns for increased effectiveness in preaching on the part of his brothers. It is systematically presented, marked by clarity, and keeps ever before the reader a defined and worthy objective. One word of warning concerning preaching a sermon on a single book: don't take in too much territory. In a lecture or week-night teaching hour you can take time to cover most of the points, but in a twenty-five minute sermon either you or your hearers will experience pangs of literary indigestion and mental confusion if you try to present all the relevant data—and the application! Don't ask my congregation—they'd tell you! But Professor Stevenson's book will prove an admirable one-volume library on how to present either from pulpit or lectern each of the twenty-seven books of our New Testament library.

NOTABLE QUOTES

Not long since, I read in the newspapers about an exciting new scientific invention with which experiments are now being made in Australia. It is a radio-controlled flying wing, fitted with capacious tanks, from which, when the machine is in flight, large quantities of specially prepared chemical fluid can be sprayed on clouds as the plane passes through them. In this way, it is claimed, the clouds are dissolved and the sky may be kept perfectly clear for as long as is desired over an area of roughly a hundred square miles. The future possibilities opened up by this amazing human achievement are intriguing to the imagination. It is marvellous to think that man is now able to blot out the clouds. But why should we wonder at that? God has been doing it for thousands of years.

—Ian Macpherson in *The Burden of the Lord,* p. 109. Abingdon Press, $2.75.

* * *

"For me to live is to make myself important." There is something wrong with this quotation. It is a reversal of Paul's guiding motto, "For me to live is Christ." But many of us could not fly Paul's banner without gross hypocrisy. Let us be honest: Christ is seldom in the picture, we do not live for him. We live for ourselves, we "look out for Number One" even, in church. If we are leaders we want to be considered "big wheels" and even if we don't lead we make ourselves big in a kind of church life whose basic question is, "What's in it for me?" Men who are all the time striving to make themselves big create "little" churches, churches little in vision, little in love, little in power.

—Dwight E. Stevenson, *Preaching on the Books of the New Testament.* p. 222. Harper & Brothers, 1956, $3.95.

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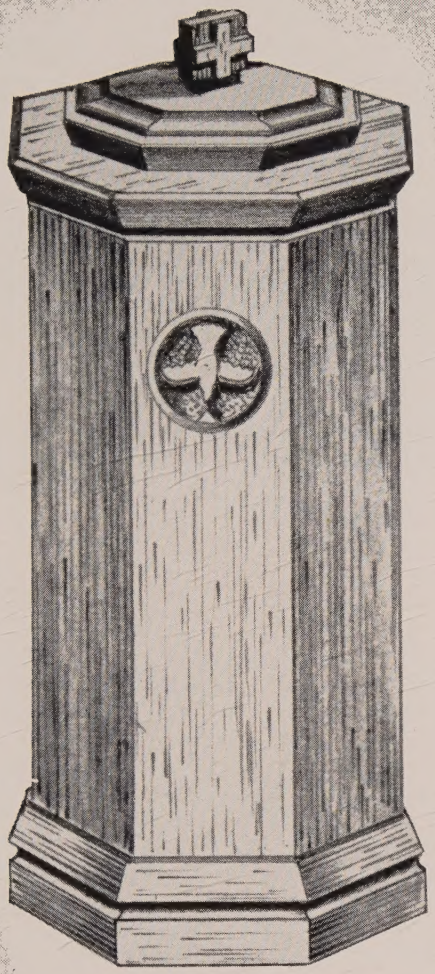

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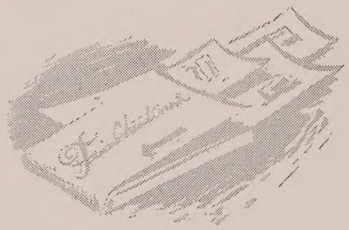

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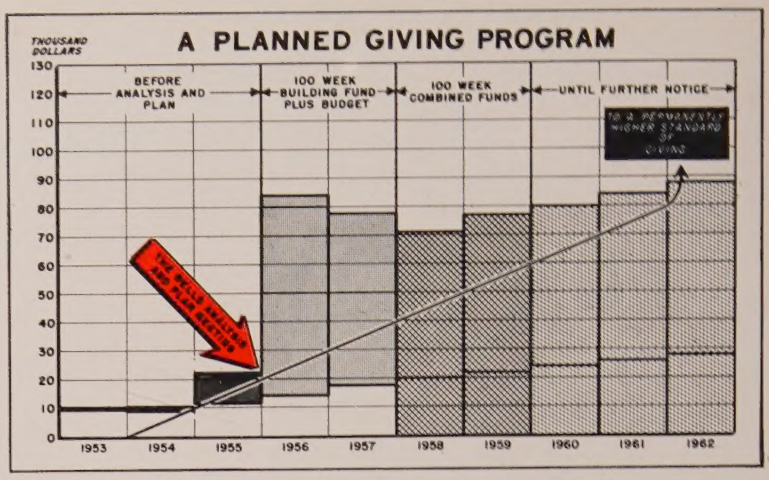

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Numerous letters telling of the benefits from an Analysis and Plan Meeting are on file. One pastor has written that *"the Analysis and Plan Meeting rendered an inestimable service."* He lists four things which it did for the church. *"First, it revealed to us the vast number of families in our church who are not being reached by the present program. It gave us a realistic look at the church as it is. Second, we are amazed at the financial potential within the church membership because we never realized before that such potential was there — we have barely scratched the surface. Third, the positive and realistic projection of the future growth of the congregation, spiritually and financially, gave us new insight and direction toward a new horizon. Fourth, the fact that it was necessary for our committee to request that Wells submit a proposal indicated that yours is truly a service, not a selling job or a pressure program to force a church to use Wells Organizations."*

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